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10



PATAÑJALI YOGA SŪTRA

Sanskrit Text with Transliteration, English Commentary
alongwith Glossary of Technical Terms etc.

Yoga Sūtra of Patañjali

Translated and Explained by
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CHAUKHAMBA SURBHARATI PRAKASHAN
VARANASI

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DEDICATION

To my revered Gurudev
Shri Govind Shastriji
Who initiated me
to attempt this difficult task

FOREWORD

Yoga is one of the most valuable contributions to the rest of the world. Swami Satyananda Saraswati has rightly said that "Yoga is not an ancient myth buried in oblivion. It is the most valuable inheritance of the present. It is the essential need of today and the culture of tomorrow". It is so because of the present deepening crisis resulting into institutional decay, erosion of values, social disorder, unbridled violence, wide-spread turmoil, global turbulence, uncontrolled materialistic and consumeristic tendencies. In the midst of such inhuman, hostile, external environment an individual naturally feels lost and uprooted from his spiritual and cultural heritage. This adversely affects his body and mind creating imbalance in his life. This imbalance obstructs the harmonious functioning of his organs, muscles and nervous system. Ultimately, the individual falls prey to various fatal diseases, both physical and mental. Yoga brings the different physical and mental functions into perfect co-ordination leading finally to the harmonious union of the individual consciousness with the cosmic consciousness. In sum, today yoga is being increasingly perceived as an art and science of right living, working miraculously, on all aspects of human life- the physical, mental, spiritual, psychic and emotional.

It is a matter of great pleasure and satisfaction that Shri G.L. Verma, with his deep study, rich experience and penetrating insight into this precious spiritual knowledge, has done a commendable work by meticulously translating and lucidly explaining the prestigious Patañjali Yoga Sūtra in the simplest possible language. This would be of immense help to the common man as well as to the practitioners of yoga who are

keen to improve their quality of life by internalising and inculcating the serenity of thought and value system incorporated in this glorious Indian cultural and spiritual heritage.

Shri Verma deserves our heartiest congratulations for having completed this stupendous work with his in-depth knowledge of the subject and his scholarly interpretation. The book is not only worth reading but also worth preserving.

C-178, Gyan Marg,
Tilak Nagar, Jaipur- 302004 (Raj.)
April 18th, 2009

Prof. K.L. Kamal
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PREFACE

The present translation of *"Patañjali Yoga Sūtra"* is reflection of my inspirational instinct conceived since long but could not be transformed into practical shape earlier. The compelling reason which forced my inner urge to attempt this task at the earliest is to present this translation in a simplified and easily understandable version so as to be useful for an average person since the scholarly expositions so far produced in the form of translation are beyond the understanding level of a layman. The common man cannot grasp the essence of condensed form of *Sūtra* being complex and difficult, hence keeping this aspect in view, I have tried to make the explanation of each *Sūtra* as easy as possible which is within the normal level of understanding and intellect.

In order to facilitate complete understanding of the concept of a *Sūtra*, a glossary of terms used in this translation has been added along with the simplified and suitable explanation in the context in which the term has been used.

Efforts have been made to exclude all the difficult words of Sanskrit language in this rendering and in their place suitable English equivalent words have been substituted. However, essential Sanskrit words in transliterated version find place with easy English equivalents '( )' parentheses and vice-versa. Besides, an index of the original text of Sanskrit *Sūtras* (Sutranukra-manika) with page numbers at the end of the book has also been provided so as to be convenient for a reader to have a quick look with regard to a particular *Sūtra*.

The *'Yoga Sūtra'* of Patañjali contains 196 *Sūtras* which have been presented in a condensed form comprising essential

philosophical concepts and *yogic* techniques in a scientific and systematic manner. His philosophy is not a new one but simply gives a new face by co-ordinating all the existing systems into a single treatise. His '*Yoga*' is a discipline for controlling the mind and the body in order to attain liberation from the material world.

Patañjali deals with the theory of *Klesas* (afflictions) which gets reflected in the prevailing conditions of human life on account one suffers as the same are born out of *avidyā* (ignorance) which is root of all miseries. By *avidyā* he does not mean "no knowledge" but the lack of true knowledge or reality. He emphasises that true knowledge can be gained through the steady and stabilised mind. The mind is like a mirror, it gathers dust while reflects. In other words, when one's mind attains unmodified state, one develops the discriminative knowledge which causes the ignorance to disappear and paves the way for removal of the cover which blocks the light of the '*Puruṣa*'.

In order to get unmodified state of mind, Patañjali has suggested to practise the '*Aṣṭāṅga Yoga*' which ultimately leads one to attain the '*Dharma-megha-samādhi*' resulting in liberation of '*Puruṣa*' from the clutches of '*Prakriti*'. This state of '*Puruṣa*' has been termed as '*Kaivalya*' by Patañjali in which it is no more bound to the '*Karmas*', nor is affected by time, space, cause and effect of this phenomenal world.

Thus, it is crystal clear that the '*yogic* discipline' prescribed by Patañjali is most suited and relevant even today for an ordinary individual which is a panacea for all human miseries since this discipline is still continued to be rated as the most authoritative and scientific.

In this undertaking many persons have helped me. Foremost has been, as always, Gurudev Shri Shri Govind Shastriji, an eminent scholar possessing comprehensive background of Hindu religious scriptures and Shastras, scanned every *Sūtra* painstakingly and made very valuable suggestions without whose inspiration and encouragement, the completion of this endeavour would not have been possible.

I must in the end, also express my sincere thanks to my son Mr. Inder Prakash and my daughter-in-law Smt. Prem Lata Verma for going through the proof of the manuscript and assisting me at all stages in this task as and when I felt their need.

Shri Devashish Taylor, my grandson also deserves my sincere thanks for carrying out all the typing work concerning the manuscript in question.

21st February, 2009 — G.L. VERMA
9/893, Malviya Nagar,
Jaipur-302017.

INTRODUCTION

The word *"Yoga"* is a familiar one not only in India but also in other parts of the globe. But its inherent meaning still remains illusive to a majority of the people. Some view it as mere physical posture *(Āsana)*, whereas others link it to the spiritual discipline. Basically, it is a product of the traditional Hindu thought which has since been prevalent from the beginning. In accordance with the Hindu tradition, *'Yoga'* is one of the approaches of philosophy and it is reckoned as the last one among the six different systems of philosophy.

'Yoga' in common parlance signifies the sense of *union*. The word *'Yoga'* originates from a Sanskrit root *'Yuj'* which means to unite or join. It implies the existence of more than a single thing which are to be joined. No single entity can form a union or the so called *'Yoga'*. To form the *'Yoga'*, at least two entities are essential which are *'Jīvātma'* (soul) and *'Paramātmā'* (Supreme Soul) that are brought about to be joined together by the practice of *'Yoga'*. Though the human soul and the *Supreme soul* appear to be two different entities, yet they are one and the same and still the *'Jīvātma'* being subjectively separated from *'Paramātmā'* yearns to get united by virtue of *'Yogic'* practices. And so union with *'Paramātmā'* is, indeed, union with oneself. This state of unification of two attained through discipline and mental process is termed as *'Yoga'*.

In the discipline of *'Yoga'*, Maharishi Patañjali's undertaking to expound it through his treatise *"Yoga Sūtra"* stands on the highest pedestal. He was one of the greatest seers endowed with rarity of insight. His contribution to the *'Yoga philosophy'* has installed him at an exalted position. The principal object of

Patañjali's "*Yoga Sūtra*" is to enlighten the humanity through constant meditative practice to enable the mortals to dispel their ignorance *(Avidyā)* and to make them aware about the reality which is the ultimate aim of their existence. In other words, he recommends the systematic and disciplined practice of '*Yoga*' as explained by his various *Sūtras*. As a result of this constant practice for a long time, one can attain the state of "*Kaivalya*" *meaning*, total isolation of soul from the nature *(Prakriti)*. Once the Soul gets completely isolated from the '*Prakriti*' by virtue of meditation *(Samādhi)*, it becomes liberated from the bondage of the cycle of life and death and finally merges into the *Supreme Soul*. Attaining this particular stage is the ultimate aim of Patañjali's '*Yoga*'.

In order to realise one's ultimate aim, Patañjali's approach of stabilising human psychological system appears most systematic. However, he did not devise a new system of '*Yoga*' but simply co-ordinated it systematically.

According to him, 'Yoga' is inhibition of the modification of mind *(Yoga chitta vritti nirodha)*. In other words, the '*Yoga*' restrains the tendency of modification of mind and resultantly one's mind becomes steady through its constant practice. The tendency *(Vritti)* of modification in the nature of the mind is an acquired one and is superimposed on its real nature. To get the mind free from all such superimpositions is the real purpose of '*Yoga*' and when it is attained, the self *(Puruṣa)* is established in its own nature.

The '*Yoga Sūtra*' comprises as many as 196 *Sūtras* and these have been compiled in four different parts under each separate heading, namely, *Samādhi Pada* (meditation), *Sadhana Pada* (practice); *Vibhuti Pada* (accomplishments) and *Kaivalya Pada* (absolute isolation).

1. Samādhi Pada (meditation) : It consists of 51 *Sūtras* (aphorisms) which deal with various aspects of *Samādhi* (meditation). It contains the definition of '*Yoga*' which has been defined as inhibition of the modification of mind *(yoga chitta vritti nirodha)*. Five kinds of mental modifications have been described which cause painful and non-painful experience on account of attachment and desires. Patañjali has suggested the remedial measures to overcome them.

In this *Pada*, the impact of the *Gunas (Sattva, Rajas and Tamas)* has been described and the *Sūtras* suggest the ways as to how this impact can be demolished by having gained the true knowledge of the *Supreme Soul*. Also, provides the guidance for attaining the state of dispassion in order to get rid of the *avidyā* (ignorance) which is the root cause of all sufferings and miseries.

It mentions about the *Samprajnata Samādhi* and its four forms. It is a *Samādhi* (meditation) with wisdom wherein there is a distinct recognition of an object. In this state, the mind ponders over the distinct object. This *Samādhi* is also termed as *Sabija Samādhi*.

Next, this *pada* highlights about the *Asamprajnata Samādhi* wherein the distinct recongnition gets lost and the *Samskara Shesha* (ramnant impressions) of one's previous life appear to exist in the mind but in incapacitated state.

A brief description has also been made regarding *Videhas* (bodiless) and *Prakritilayas* who despite having achieved great power fail to realise the *Puruṣa* due to lack of knowledge. Some of the aphorisms show the ways for achieving one's goal by way of constant meditation with dedication, energy, past experience and high sense of knowledge depending upon the level of intensity of desire. The intensity of desire has been styled as *mild*, *moderate* and *deep* since the level of intensity of desire differs from one to another.

The *Pada* describes about the 9 obstacles and their 4 companions which come in the way of attaining the *Samādhi*, namely, disease, dullness, doubt, carelessness, laziness, sensuality, delusion, non–attaining of concentration, instability and grief, dejection, nervousness and irregular breathing respectively. In order to demolish these, Patañjali has suggested

for deep devotion to *God* and to chant the *pranava 'OM'* for establishing direct contact with Him.

Apart from the above, the other modes suggested by him for getting them destroyed are to adopt the harmonious attitude, observance of *pranayama*, to pursue the goal with sincerity of purpose, through brilliance emanating from within oneself, by concentrating the mind on great souls, by association of supporting knowledge and experience gained during sleeping and dreaming states and finally adoption of any method preferred by one. Concentration on the subtle object by these modes leads one to attain limitless knowledge.

The *pada* also contains the details about the *Savitarka* (argumentative), *Nirvitarka* (non-argumentative), *Savicara* (deliberative) and *Nirvicara* (non-deliberative) states of *Samādhi* through which the aspirant passes one after the another. After passing through all these stages, one's mind gets purified and becomes capable to distinguish, which results in attaining the knowledge full of truth called *Ritambara*.

Further, the *pada* describes about the emergence of the potential impression produced in the *Nirvicara* (non-deliberative) *Samādhi* pursuant to the knowledge of full truth *(Ritambara)* which demolishes the existing mental impressions *(Samskaras)* inherited from one's previous life due to past *Karmas* (actions).

Finally, the last aphorism of the *Samādhi Pada* suggests that the final stage of the *Samādhi* (meditation) can be achieved by controlling even that potential impression and on achieving this state, one is said to have attained the *Nirbija* (seedless meditation) *Samādhi* which is the last stage of *Asamprajnata Samādhi* that leads to emergence of consciousness into the plane of soul where the *Puruṣa* abides in its own nature.

II. *Sādhana Pada* (Practice of Meditation) : This *Pada* comprises 55 *Sūtras* which highlight the various practical aspects of the meditative practice to be carried out by an aspirant.

The *Sadhana Pada* begins with the *'Kriya Yoga'* which is one

of the essential ingredients for realizing one's *Yogic* ideal. Austerity, self-study and surrender to *Ishvara*, these triple essentials constitute the practical *'Kriya Yoga'* which is a preparatory self-discipline of an aspirant.

Further, it describes the five kinds of *Klesas* (afflictions), namely, ignorance, egotism, attachment, aversion and clinging to life which surface in one's mind in four-fold ways. Certain *Sūtras* of this *pada* suggest the ways as to how these *Klesas* can be reduced and destroyed.

It also describes as to how one's *class of birth, span of life* and *experiences* with regard to pleasures and pains are determined with reference to one's past deeds and *karmas* (actions), whether good or bad.

Patañjali has suggested in this *Pada* by means of an aphorism that the pain or misery that has not yet come should be avoided.

Describes the nature of *Gunas* and explains the manifestations of specific, non- specific, characterised *(Linga)* and non-characterised *(Alinga)* stages of these *Gunas*. The specific manifestations of Gunas include 5 organs of perception (ear, skin, eyes, tongue and nose), 5 organs of action (speech, grasp, movement, excretion and reproduction), 5 natural elements (space, air, fire, water and earth) and the mind called *Viseshas*. The ego and five subtle elements (sound, touch, form, flavour and smell) called *tanmatras* come under the category of non-specifics *(Aviseshas)*. In *Linga* and *Alinga* stages, the objects are clearly visible and non- visible respectively.

Next, he says the *Prakriti* exists for the sake of *Puruṣa*. Their unity is the all source of misery. The object of their union is to create awareness about their respective natures which brings right knowledge leading to liberation of the soul. The union of *Puruṣa* and *Prakriti* is destroyed by the discriminative knowledge which springs up on elimination of ignorance. When the *Prakriti* has fulfilled its purpose, it gets destroyed in respect of that very particular soul but survives for others.

Further, Patañjali observes that the afflictions or impurities *(klesas)* continue to hide the light of the *Puruṣa* till one attains the discriminative knowledge which emerges only on the destruction of afflictions. He recommends the observance of *Aṣṭāṅga Yoga* on account of which the afflictions get destroyed as a result of which the spiritual radiance springs up that leads one to the manifestation of reality.

In order to attain the true state of *Samādhi* (meditation), Patañjali has suggested observance of the following eight-fold path of *'Yoga'*.

(i) Forbearance *(Yama)*; (ii). Self-discipline *(Niyama)*; (iii). Yogic Posture *(Āsana)*; (iv). *Pranayama*; (v). Restraint *(Pratyahara)*; (vi). Attention *(Dharana)*; (vii). Contemplation *(Dhyana)* and (viii). Meditation *(Samādhi)*. He has also suggested the ways to counteract the evil thoughts and impediments occurring in one's mind while observing these *Yamas-Niyamas*.

III. Vibhuti Pada (accomplishments) : The conflict of opinions with regard to the *Samyama* on the concealment of speech *(sabda)* etc. has led to the variance of number of *Sūtras* thereby surviving the controversy. In *Sūtra* No. 21 (III) simply a sentence has since been incorporated by the Commentator in order to make up the deficiency left out by Patañjali. Some treat this as a part of the text, whereas others exclude it from the text, hence the number of sutra as 56 and 55 respectively in this *Pada*.

This part of *'Yoga-Sūtra'* describes in detail the various *Siddhis* (accomplishments) and their results as a consequence of performance of *Samyama* by an aspirant. *Dharana* (attention), *Dhyana* (concentration) and *Samādhi* (meditation), the last three organs of *Aṣṭāṅga-Yoga* of Patañjali taken together is called *Samyama* the practice of which subdues one's sense organs.

Patañjali lays emphasis over the technique of *Samyama* which gives rise to the discriminative knowledge as a result of which the illusive manifestation of *Gunas* gets lost and one attains perfection over the nature. He further suggests that even by

practising the detachment of this perfection, only then the cause (seed) which produces the bondage gets destroyed. But at the same time, he advises that one should not associate with the demonstration of wonders, otherwise there is danger of attachment which may again force one to return to the wordly pleasures.

Lastly, in this *Pada*, Patañjali states that when the *Sattva* equals in purity at the level of *Puruṣa's* purity, one attains the state of *Kaivalya* (liberation).

IV. Kaivalya Pada (Liberation) : The last part of the *'Patañjali Sūtra'* has been named as *Kaivalya Pada*. In this *Pada*, Patañjali describes the means for accomplishing *Siddhis* (perfections) except those attainable by *Samyama*. According to him, the instrumentalities of *birth, herbs* (drugs), *mantras* and *austerities* also confer *Siddhis* (occult powers). They are not purposeful for conquering the senses but are to be used only for exhibiting wonders.

Patañjali reveals that it is the nature which possesses the potential to cause changes from one class of body to another species and asserts that the former birth alone provides the modification in the present birth since the instrumental cause only removes the obstacles but does not become active.

He states that the mind born of meditation except *birth, herbs, mantra* and *austerities* is free from the bondage or *Karmas* (actions). *Karmas* have been described as good, bad, combination of good and bad and neither good nor bad. Hence, a *Yogi* is not bound to *Karmas*, whereas other minds are subject to *Sattva, Rajas* and *Tamas Gunas*.

He provides the detailed account of *Karmas* and resultant *Vasanas*. He says that every *Karma* leaves some indelible mark on the mind of ordinary person which forms the impressions *(Vasanas)*. These *Vasanas* are the joint product of *cause, effect, substratum* and *objects* and when these cease to exist, the *Vasanas* themselves get destroyed. The emergence of discriminative

knowledge removes ignorance which results in subsiding of the desires and consequent destruction of these four factors.

The *Karmas* provide occasions to experience the results according to the nature of the act. The consequences of the *Vasanas* get manifested when these are ripened for fruition as and when the appropriate conditions exist having regard to class, place and time. The *Vasanas* once existed cannot be destroyed but simply merges with the present like the past merges into the present and the future lies in the womb of the present yet to come out of it.

Further, Patañjali explains the fundamental qualities of *Prakriti* (nature) which are known as *Sattva, Rajas* and *Tamas*. He asserts that these qualities *(Gunas)* are the real causative factors of everything in the universe since *Mulaprakriti* is the cause of all matter and the phenomena, whether manifest or unmanifest all are influenced by these *Gunas*. However, these *Gunas* being entirely different in form and nature but they still work in unison and unitedly produce a single phenomenon instead of a separate one individually. Since none has its own independent existence, hence they work jointly in co-operation and harmony though having different ratios. Therefore, there occurs the unity of objects due to uniqueness of the modification caused by the *Gunas*. These objects are known and unknown. If the colour of the object tinges the *intellect*, then it becomes visible, otherwise it remains invisible.

He portrays the *Puruṣa's* characteristics by saying that it possesses changeless character who is not subject to change and hence without movement, but being in bondage, it remains involved in the experiences. *Puruṣa* always knows the changing perception of mental states of modifications at all levels which cannot escape its attention.

He further observes that the mind cannot cognise *itself* and the *object* simultaneously as it is not self-illuminative. It receives the illuminative power from the *Puruṣa*. That which is perceptible cannot be self illuminative, while the *Puruṣa* is self-illuminative.

The mind exists only for the sake of *Puruṣa* and operates in tandem with it. It is the mind which experiences the pleasure and pain but only in association with *Puruṣa* and without mind the *Puruṣa* is unable to achieve liberation. The *Puruṣa* and the mind are two distinct entities. As soon as one's false perception that mind is the soul comes to an end, the self inclines towards discriminative knowledge and begins to gravitate towards *Kaivalya*.

In the end, Patañjali describes as to how the *Dharma – Megha – Samādhi* - the highest kind of *Samādhi*, is attained by one consequent upon the acquisition of entire discriminative knowledge as a result of the destruction of afflictions.

Further, by the last concluding 5 *Sūtras* of his treatise, he mentions the results the attainment of *Dharma – Megha – Samādhi*. Following this *Samādhi*, the *Puruṣa* gets separated from the matter and becomes free from the bondage as all the *Klesas* (afflictions) and *Karmas* (deeds) come to an end. Pursuant to this *Samādhi*, one's knowledge becomes infinite as the mind gets cleared of all impurity and, resultantly, the vision of the Puruṣa can no more be blurred.

Thereafter, the *Gunas* fail to cause their successive modifications after having fulfilled their object what was required to be done by them in respect of that *Puruṣa* alone who is now beyond the range of their phenomena of time, space, cause, and effect.

Consequently, when *Gunas* are no more relevant, they re-merge into the *Prakriti* devoid of the aim of that specific *Puruṣa* who now abides alone in its own nature as a result of attainment of the state of *Kaivalya* (liberation), the state of pure consciousness.

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KEY TO TRANSLITERATION

स्वराः / Svarāḥ / Vowels							
a अ	ā आ	i इ	ī ई	u उ	ū ऊ	ṛ ऋ	ṝ ॠ
	e ए	ai ऐ	o ओ	au औ	aṃ अं	aḥ अः	
Anusvāra ॱ , ं ṃ				Visarga : ḥ			

व्यञ्जनाः / Vyañjanāḥ / Consonants									
k क्	ka क	kh ख्	kha ख	g ग्	ga ग	gh घ्	gha घ	ṅ ङ्	ṅa ङ
c च्	ca च	ch छ्	cha छ	j ज्	ja ज	jh झ्	jha झ	ñ ञ्	ña ञ
ṭ ट्	ṭa ट	ṭh ठ्	ṭha ठ	ḍ ड्	ḍa ड	ḍh ढ्	ḍha ढ	ṇ ण्	ṇa ण
t त्	ta त	th थ्	tha थ	d द्	da द	dh ध्	dha ध	n न्	na न
p प्	pa प	ph फ्	pha फ	b ब्	ba ब	bh भ्	bha भ	m म्	ma म
	y य्	ya य	r र्	ra र	l ल्	la ल	v व्	va व	
	ś श्	śa श	ṣ ष्	ṣa ष	s स्	sa स	h ह्	ha ह	
	kṣ क्ष्	kṣa क्ष	tr त्र्	tra त्र	jñ ज्ञ्	jña ज्ञ			

I. समाधि-पादः

samādhi-pādaḥ

I. SAMĀDHI PĀDA

अथ योगानुशासनम्।। १।।

atha yogānuśāsanam //

1. *Now the Discipline of Yoga.*

Here in the first *Sūtra* Maharishi Patañjali states about the exposition of the discipline of *Yoga.*

योगश्चित्तवृत्तिनिरोधः।। २।।

yogaś cittavṛttinirodhaḥ //

2. *Yoga is obstruction to modification of the mind.*

In the second, he defines *"Yoga"* as the obstruction to divergent modifications of thought emerging from the mind, which restrains mind's functioning tendency with regard to the process of thinking. In other words, "Yoga" is cessation of mental modification.

तदा द्रष्टुः स्वरूपेऽवस्थानम्।। ३।।

tadā draṣṭuḥ svarūpe'vasthānam //

3. *Then the Yogi abides in its own identity.*

In the third, *Sūtra* he reveals that when the modification of mind in relation to its thinking principle is restrained through the medium of *Yoga,* then the *Yogi* resides in the unmodified state and comes across the real self or soul. In other words, the *Yogi* attains self realisation.

वृत्तिसारूप्यमितरत्र ।। ४ ।।

vṛttisārūpyam itaratra //

4. At other times (except meditation) it (self) assumes the similar shape to that of the modification of mind.

The fourth *Sūtra* goes on to explain that in other states of mind (except meditation), the *self* remains in the same modified thought waves caused by unhindered modification of *Chitta* (mind).

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ।। ५ ।।

vṛttayaḥ pañcatayyaḥ kliṣṭā akliṣṭāḥ //

5. The modifications (of mind) are of five kinds whether painful or non-painful.

The fifth *Sūtra* refers to five restrained or unrestrained states of mind manifesting painful or non-painful thought waves.

प्रमाणविपर्य्ययविकल्पनिद्रास्मृतयः ।। ६ ।।

pramāṇaviparyayavikalpanidrāsmṛtayaḥ //

6. (These modifications are) true knowledge, untrue knowledge, imagination, sleep and memory.

The sixth *Sūtra* mentions the five different kinds of states of mind which are as :-

(i) True knowledge, (ii) Untrue knowledge, (iii) Imagination, (iv)Sleep and (v) Memory.

प्रत्यक्षानुमानागमाः प्रमाणानि ।। ७ ।।

pratyakṣānumānāgamāḥ pramāṇāni //

7. Proof (of real knowledge consists of) perception, inference and testimony.

The seventh *Sūtra* speaks about the true knowledge or proof as one of the five states of mind which consists of direct perception, inference and testimony.

Direct Perception relating to facts is experienced through

senses wherein the mind comes into contract with external objects. In the case of absence of senses, there can be no direct perception.

On the other hand, the *inference* is not based on direct contact with the object but on relationship of the earlier knowledge respecting to an object in a general sense without being related to the senses.

Agama (testimony) is the true knowledge of verbal authority. Here the knowledge is based on testimony. It is a source of true knowledge which constitutes the state of mind.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ।। ८ ।।

viparyayo mithyājñānam atadrūpapratiṣṭham //

8. Mistaken impression of a thing does not reflect the real character (of the object).

The 8th *Sūtra* states that mistaken impression based on wrong knowledge does not reflect the real character of the object and as a result of which it doest not correspond to the object in its own form.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।। ९ ।।

śabdajñānānupātī vastuśūnyo vikalpāḥ //

9. Imagination formed pursuant to (knowledge gained of) words is objectless.

The two states of mind mentioned in *Sūtras* 7 and 8 are related to objects.

The *Sūtra* 9 indicates that *imagination* occurs in sequence by expression and knowledge in the abstract state of mind in which there is no contact with an object outside the mind. This state is of two types. If it relates to past happening, it is a *memory*, but if it is mind's own creation, then it is *imagination*.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ।। १० ।।

abhāvapratyayālambanā vṛttirnidrā ,,

10. *In sleep the modification of mind is devoid of an object.*

The 10th *Sūtra* explains that if the state of mind does not contain any content of object, then it is a *sleep*. However, in this state there is no cessation of mental activities but only the functioning of the brain is disconnected from the mind. In this state, *viz.*, during sleep, the modification of mind is not founded on any thought content.

अनुभूतविषयासंप्रमोषः स्मृतिः ।। ११ ।।

anubhūtaviṣayāsaṃpramoṣaḥ smṛtiḥ //

11. *Memory does not allow escapade of the object which has been experienced.*

The 11th *Sūtra* defines *memory* as retention of impressions acquired by mind through past experiences in its mental process by not allowing them to slip away from its fold and when these impressions are transformed into the images, then the mind assumes the state of modification.

अभ्यासवैराग्याभ्यां तन्निरोधः ।। १२ ।।

abhyāsavairāgyābhyāṃ tannirodhaḥ //

12. *Suppression (of modifications of the mind is attained) by constantly repeated exercise and dispassion.*

The *Sūtra* 12 suggests that different modifications of mind are subject to check by means of constant practice and non-attachment.

It suggests that constant practice and detachment restrain the modification of the thinking principle of mind.

तत्र स्थितौ यत्नोऽभ्यासः ।। १३ ।।

tatra sthitau yatno'bhyāsaḥ //

13. *Practice (constantly repeated) is the effort for getting firmly established in that unmodified state (of mind).*

The *Sūtra* 13 says that when one gets established in the cosmic consciousness through one's constant effort, it is termed as *practice*. Constant practice is an endeavour that keeps the mind steadfast.

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमि ।। १४ ।।

sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ //

14. *Uninterrupted continuous practice with devotion for a long time gets firmly rooted.*

Sūtra 14 states if that *practice* is pursued earnestly with devotion for a long period of time without any break, then that practice is firmly established as a means to attain the goal.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ।। १५ ।।

dṛṣṭānuśravikaviṣayavitṛṣṇasya vaśīkārasaṃjñā vairāgyam//

15. *Dispassion (Vairagya) is achieving the consciousness of perfect superiority by one who has disengaged from all known and unknown objects.*

One who has disengaged from all worldly desires, seen or heard and is free from all these attractions is said to have attained detachment which is the consciousness of perfect superiority.

Unless the desires are destroyed, the mind cannot be made still and calm. Consciousness of mastery emanates by controlling the attributes of desire which form the essential ingredients of non-attachment.

Though attraction is felt but not being victim to its temptation is not a perfect mastery over desires. *Detachment* implies freedom from attraction and repulsion, since the mind, true to its natural characteristic of modifications, remains in a constant state of agitation.

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ।। १६ ।।

tatparaṃ puruṣakhyāter guṇavaitṛṣṇyam //

16. *That is the greatest dispassion (Vairagya) wherein the desire for Gunas does not exist due to the awareness of Puruṣa.*

This *Sūtra* tells about the state of dispassion.

Pursuant to awareness and knowledge of the *Supreme Soul (Puruṣa)*, there is extinction of desires arising out of attributes of *Gunas*, then that state is the highest form of dispassion.

Consequent upon the manifestation of the knowledge of *Supreme Soul*, the characteristics of the *Gunas (Sattva, Rajas* and *Tamas)* having impact on the mind are demolished and the dispassion obtaining at that state stands at the highest state of detachment. This state emerges when ignorance is eliminated and true nature of the *Puruṣa* is recognised that he is the source of all things.

वितर्कविचारानन्दास्मितारूपानुगमात्संप्रज्ञातः ।। १७।।

vitarkavicārānandāsmitārūpānugamāt saṃprajñātaḥ //

17. *Having accompanied by reasoning (Vitarka), reflection (Vicara), bliss (Ananda) and egoism (Asmita) is the Samprajnata Samādhi.*

During the course of *Samprajnata Samādhi* the consciousness manifests the characteristic accompanied by the state of mind in four stages, namely, *Vitarka, Vicara, Ananda* and *Asmita* which correspond to the four stages of *Gunas.*

In *Samprajnata Samādhi,* there is a *Pratyaya* (seed) which remains present in the plane of consciousness that attracts it.

The activities of mind associated with *Samprajnata Samādhi* are demonstrated in four stages which are as under :-

1. *Vitark* (Reasoning) :—In this meditative stage, the mind remains *fixed* on a *material* object.

2. *Vicara* (Reflection) :—In this stage, the mind remains fixed on a *subtle thought.*

3. *Ananda* (Bliss) :—In this state, the mind remains *modified in bliss* and is free from agitation.

4. *Asmita* (Egoism) :—In this state, the concentration of mind rests on *individuality.*

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ।। १८ ।।

virāmapratyayābhyāsapūrvaḥ saṃskāraśeṣo'nyaḥ //

18. *Upon disappearance of the thought content of the mind after previous practice, the remnant impression contained in the mind is the other (i.e. Asamprajnata Samādhi).*

According to previous *Sūtra*, the element of thought content in mind is supposed to exist in the plane of consciousness in *Samprajnata* meditation, but in *Asamprajnata Samādhi* it remains absent as it ceases to exist in the sphere of consciousness due to prolonged practice and the condition of mind remains the same except non-presence of the thought content.

This *Sūtra* implies that after a prolonged practice of *Samprajnata* meditation, the material object of mind disappears and the mental modification halts leading to ultimate cessation of all states of mind modification which is known as *Samskara Shesha* in *Asamprajnata Samādhi* where undemonstrated powerful mental impressions exist incapacitated forever to react with regard to objects.

भवप्रत्ययो विदेहप्रकृतिलयानाम् ।। १९ ।।

bhavapratyayo videhaprakṛtilayānām //

19. *The causation of birth exists in the case of bodiless (Videhas) and those "merged-in-prakriti" (Prakṛtilayas)*

The *Sūtra* provides that the remnant impressions or *Samskara Shesaha* keep on obtaining in the plane of consciousness of those *(Videhas* and *Prakṛtilayas)* who achieve concentration by materialistic approach on account of *Samskaras* inherited from previous life have the option to opt for re-birth even after being freed from the present body.

Since the aim of both the *Vedehas* and *Prakṛtilayas* is to get control over the nature having no desire for liberation. They do not reach the stage of *Asamprajnata* meditation due to lack of knowledge to know the *self* as distinct from the *prakriti*, as the basis of their concentration is objective substratum. However, they reach a highly subtle state of existence and possess great power, but do not realise the *Puruṣa* by not restraining the objective modification of mind.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्।। २०।।

śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣām //

20. *In others' case, it is preceded by faith, energy, memory and high knowledge.*

In the case of *Non-Videhas* and *Non-Prakṛtilayas*, the *Sūtra* explains that the states of consciousness in meditation are preceded by *faith, energy, memory* and *high knowledge* being based on self-discipline and regular practice of *'Yoga'* pursued by the *Yogis*, whereas in case of *Vedehas* and *Prakṛtilayas*, they assume power to reflect the higher consciousness due to *Samskaras* inherited from their previous life.

No one can succeed unless one has faith, dedication, energy, high sense of knowledge and the past experiences to preserve for one's future guidance. Therefore, the above qualifications precede the real *Samādhi*.

तीव्रसंवेगानामासन्नः।। २१।।

tīvrasaṃvegānāmāsannaḥ //

21. *It (Samādhi) is at the threshold for those who have strong impulsion.*

This *Sūtra* is self-explanatory. It says that one who has strong intensity of desire for the *Samādhi*, it is at one's threshold. Therefore, by virtue of total dedication and firm determination, if one pursues the path of progress vigorously, one achieves instant realisation of its desired goal.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः।। २२।।

mṛdumadhyādhimātratvāttato'pi viśeṣaḥ //

22. *A further distinction by way of mild, moderate and deep.*

The previous *Sūtra* emphasizes on strong impulsion but this Sūtra divides it into three categories as *mild, moderate* and *deep* since the capacity of intensity or impulsion differs in strength from one to another. Intense desire is not enough to reach the target but vigorous efforts are imperative for quick achievement.

Therefore, the advancement or progress in the path of pursuit largely depends upon synergic contribution towards the goal, greater the efforts, quicker the achievement.

ईश्वरप्रणिधानाद्वा।। २३।।

īśvarapraṇidhānād vā //

23. *Or by deep devotion to GOD*

By way of this *Sūtra*, Patañjali suggests that meditation can also be attained by deep devotion to GOD *(Ishvara)* since He is the force to liberate the *Puruṣa* from the bondage of nature *(Prakṛti)* being subject to the cosmic process of the universe.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः।। २४।।

kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ //

24. *Ishvara is a pre-eminent Puruṣa unpolluted by pain, action, results and desires.*

This *Sūtra* explains that *Ishvara* is a *Puruṣa* par-excellence who is beyond the phenomenon of *cause* and *effect* and resultantly is not the subject of pain, *Karma*, desires and fruits.

तत्र निरतिशयं सर्वज्ञबीजम्।। २५।।

tatra niratiśayaṃ sarvajñabījam //

25. *There (in Him) lies the seed of Omniscience*

This *Sūtra* says that "that *Ishvara's*" position stands at the zenith of all knowledge and no one can transgress His level of knowledge as none is equal or superior to him.

स एषः पूर्वेषामपि गुरुः कालेनानवच्छेदात्।। २६।।

sa eṣaḥ pūrveṣāmapi guruḥ kālenānavacchedāt //

26. *He is preceptor of even the ancients, not a subject to the parameters of time.*

The *Sūtra* manifests that *Ishvara* is the primordial teacher and a teacher of all ancient teachers too, is not the subject of limitations of time phenomenon Who is beyond it.

तस्य वाचकः प्रणवः ।। २७ ।।

tasya vācakaḥ praṇavaḥ //

27. *His indicator is 'OM'*

This pious word signifies Him *(Ishvara)* is 'OM'. It consists of three letters A, U and M. The *Pranava*- "OM" guides the way to establish direct contact with Him. It serves as a bow by one to achieve the target of *Ishvara*.

तज्जपस्तदर्थभावनम् ।। २८ ।।

tajjapastadarthabhāvanam //

28. *Its persistent repetition and reflection on its import.*

This *Sūtra* elaborates about the recitation of the word "OM". It says that it should be repeated constantly so as to be efficacious to achieve the target of *Ishvara*.

Since consciousness is related to the vibration and vibration associated with energy is the basis of natural phenomena caused by the *Absolute*. Hence the word or vibration if so expressed with energy produces the sound which is capable to cause changes in the matter. In this way consciousness can be influenced by the medium of sound so expressed to achieve the goal. Accordingly, constant repetition of "OM" establishes the direct contact with *Ishvara*. For specific influence, a particular combination of sound is required.

But this all is not enough to achieve the goal unless the state of mind is not conducive and the reciter is not acquainted with the meaning of the combination of the words *(Mantra)*.

In order to overcome the difficulties of mind, Patañjali has emphasized for reciting *(Japa)* of "OM" and to acquaint with its meaning.

Similarly, one should know the nature and power of the *Mantra* and its procedure for getting the power of the deity released in order to cause specific changes in the matter

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ।। २९ ।।

tataḥ pratyakcetanādhigamo'py antarāyābhāvaś ca //

29. *Then the comprehension of the inner-self and the elimination of hindrances too.*

This *Sūtra* guides that after constant practice of recitation of the *Mantra* of 'OM', it gives rise to the disappearance of the obstacles and leads one to establish contact with one's goal by having understood one's *inner-self*.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ।। ३० ।।

vyādhi-styāna-samśayapramādālasyā-virati-bhrānti-
darśanālabdhabhūmi-katvānavasthitatvāni
cittavikṣepāste'ntarāyāḥ //

30. *Disease, dullness, doubt, carelessness, laziness, sensuality, delusion, non-attaining concentration and instability are the obstacles which cause diversion of mind.*

This *Sūtra* describes obstacles which cause distraction of mind affecting the meditation. Therefore, one has to encounter them in order to attain one's goal.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।। ३१ ।।

duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā
vikṣepasahabhuvaḥ //

31. *Grief, dejection, nervousness and irregular breath co-exist with the hindrances in a distracted mind.*

This *Sūtra* provides that nine obstacles mentioned in 30th *Sūtra* are not the only hindrances but their four companions *i.e. grief, dejection, nervousness* and *irregular breathing* as described in this *Sūtra* which accompany them also manifest to cause distraction of mind.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ।। ३२ ।।

tatpratiṣedhārtham ekatattvābhyāsaḥ //

32. *Practice of one single truth for their removal.*

In this *Sūtra* Patañjali has advised to practise *on one single object* in order to destroy or prevent the aforementioned hindrances and obstacles of mind for attaining one's goal of meditation.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्।। ३३।।

maitrīkaruṇāmuditopekṣaṇāṃsukhaduḥkhapuṇyāpuṇyaviṣayāṇāṃ bhāvanātaścittaprasādanam //

33. *Cultivation of attitude of friendliness, clemency, joy and indifference with regard to happiness, suffering, virtue and vice respectively, the mind becomes calm.*

This *Sūtra* suggests that by adopting harmonious attitude of friendliness to the happy persons, a kind view in respect of miserables, joyful leaning for virtuous and indifferent tendency towards vicious make the mind purified and calm by eliminating the distraction caused due to different obstacles. This is one of the methods suggested by Patañjali to make the mind undisturbed.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य।। ३४।।

pracchardanavidhāraṇābhyāṃ vā prāṇasya //

34. *Or by expelling and retention of breath.*

In this *Sūtra* Patañjali has thrown light on the other method by which mind can be freed from distraction. This method is by way of controlling respiration, in other words, to observe the *Prāṇāyāma*. Having practised the *Prāṇāyāma*, one's body becomes light and the mind calm and free from impurity and disturbance. This is another method which helps achieve calmness of mind.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी।। ३५।।

viṣayavatī vā pravṛttirutpannā manasaḥ sthitinibandhanī //

35. *Or, the emergence of exceptional sense-perception brings about steadiness of mind.*

In pursuit of a goal, certain efforts are also needed to attain it. If it is pursued with sincerity of purpose, the practice brings in special kind of sense- perception relating to five senses of *taste, touch, hearing, smell* and *vision* the experience of which makes the mind steady. This is the other method suggested by Patañjali to get the mind undistracted.

विशोका वा ज्योतिष्मती।। ३६।।

viśokā vā jyotiṣmatī //

36. *Or, through a sorrowless or resplendent state of mind.*

The *Sūtra* recommends another way to attain the steadiness of mind. In the former *Sūtra* it is based on exceptional sense perception, whereas in this the steadiness is maintained with the brilliance that is free from sorrow which in practice one gets the experience of that uncommon light within one-self.

वीतरागविषयं वा चित्तम्।। ३७।।

vītarāgaviṣayaṃ vā cittam //

37. *Or, concentrated mind on enlightened souls not subject to objects.*

The *Sūtra* suggests that concentrating the mind on great souls who are above the worldly desires also enables one to acquire steadiness of mind.

स्वप्ननिद्राज्ञानालम्बनं वा।। ३८।।

svapnanidrājñānālambanaṃ vā //

38. *Or, having obtained supporting knowledge emanated during dream and deep sleep.*

Yet, another method as recommended by Patañjali is that the state of mind can be established also with the supporting knowledge and experiences of other subtler worlds gained during *dreaming* and *sleeping* states of mind by associating them with one's waking state in *Samādhi*.

यथाभिमतध्यानाद्वा।। ३९।।

yathābhimatadhyānād vā //

39. *Or, by meditating in accordance with one's preference .*

Finally, Patañjali has advised that one may adopt any method of meditation of one's preference to concentrate upon any object which enables to get one's mind calm and steady in order to achieve one's supreme goal.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ।। ४० ।।

paramāṇuparamamahattvānto'sya vaśīkāraḥ //

40. His mastery stretches out from micro to the macro.

Patañjali in this *Sūtra* describes the power attained by the one pursuant to concentration on subtle objects and achieving calmness of mind. At this stage of *Samādhi,* the domain of one's power of knowledge extends from smallest to the largest without any limit to that power.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ।। ४१ ।।

kṣīṇavṛtterabhijātasyeva maṇergrahītṛgrahaṇagrāhyeṣutatsthata-dañjanatā samāpattiḥ //

41. When one's modifications of mind are weakened, the entire assimilation of one another of perceiver, perception and perceivable springs like a transparent crystal assuming oneness of all characteristics, form and colour of the presentative object.

The *Sūtra* explains that when that tendency of modification of one's mind almost comes to an end, one attains all the characteristics of a transparent crystal. As the transparent crystal has the capacity to reflect in it the shape, size and the colour of the presentative object, the mind in the similar way also assumes *oneness* pursuant to the exhaustion of the modification of mind due to assimilation of the perceiver, perception and perceivable, i.e. the soul, sense organs and the five elements of the Universe and there remains only a single object to be pondered upon.

If one undertakes to practise on any of the three, the thought takes the colour of the object as its own and becomes modified accordingly.

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ।। ४२ ।।

tatra śabdārthajñānavikalpaiḥ saṃkīrṇā savitarkā samāpattiḥ //

42. There, the confused state of mind (Samādhi) mingled with the knowledge, word and its meaning is termed as "Savitarka".

In *'Savitraka'* state of meditation, one's knowledge, word and the meaning get mixed up as the knowledge is based only on word and reasoning. In this state, the mind remains confused and unstabilised. Being in such a state, the mind is unable to differentiate between different types of knowledge. Therefore, it is termed as *'Savitarka Samādhi'*.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ।। ४३ ।।

smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā //

43. Pursuant to clarification of memory, 'Nirvitarka Samādhi' is attained when the mind loses its essential nature, as it were, and the real knowledge of the object alone shines (through the mind).

As has already been observed in the pervious *Sūtra* that when one's mind attains *oneness* with the gross object alongwith *word*, its *meaning* and *knowledge* get mixed up together, then one is said to have attainted the lowest stage of *'Samprajnata Samādhi'* which is termed as *'Savitarka Samādhi'*.

The present *'Sūtra* describes the next stage of meditation which is called as *'Nirvitarka Samādhi'* and that stage is achieved only after passing through the *'Savitarka Samādhi'*. This stage is said to have achieved when one's *memory* is clarified due to mind losing its essential nature pursuant to which it comes to know the *real knowledge* of the object by deviating from all the past impressions attached to it and it alone shines. In this *Samādhi* the subjective element disappears in the object and the mind becomes capable to understand the difference between three kinds of knowledge.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ।। ४४ ।।

etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā //

44. By this (what has been mentioned in the two previous Sūtras) deliberative (Savicara), non-deliberative (Nirvicara) and subtler stages have also been described.

In this *Sūtra* Patañjali has described two more kinds of states of mind in the *Samādhi*. These states are deliberative and non-deliberative *Samādhis*. Both *Savicara* and *Nirvicara* are similar to Sūtra Nos. 42 & 43 described earlier.

The difference in the former two *Sūtras* and this *Sūtra* is that of the *nature of the object on* which concentration is based. In the latter case, the object of concentration is upon the *subtle form of object*, whereas in the previous case *the object of concentration is gross*. Further, there is also the difference between deliberative *(Savicara)* and non-deliberative *(Nirvicara)* states of mind with regard to concentration. In the former, it is based on the elemental form of the object, in the case of latter, the concentration is based beyond the elemental level.

सूक्ष्मविषयत्त्वं चालिङ्गपर्यवसानम्।। ४५।।

sūkṣmaviṣayatvaṃ cāliṅgaparyavasānam //

45. The domain of meditation related to subtle objects stretches up to the Aliṅga stage of Gunas.

The subtlety of objects in the meditation ends at the last stage of the *Gunas* since both are co-terminous. That stage of *Gunas* is called the *Alinga* stage and beyond that limit none of the two is extant, *viz.*, the objects and the *Gunas.*

ता एव सबीजः समाधिः।। ४६।।

tā eva sabījaḥ samādhiḥ //

46. These only are the meditations based on seed.

The *Savitarka, Nirvitarka, Savicara* and *Nirvicara* are the only *Samādhis* which are based on some object and therefore, they are termed as *Samādhis* (meditation) with seed. These have already been described in the previous *Sūtras.*

निर्विचारवैशारद्येऽध्यात्मप्रसादः।। ४७।।

nirvicāravaiśāradye'dhyātmaprasādaḥ //

47. On perfection of non-deliberative (state of mind) springs the transparency.

Non-deliberative meditation *(Nirvicara Samādhi)* has been considered as the highest one among all the four *Samādhis*. The mind becomes altogether purified in this state and starts emanating spiritual transparency. It happens when one reaches at the last stage of *Nirvicara Samādhi.*

ऋतंभरा तत्र प्रज्ञाः।। ४८।।

ṛtaṃbharā tatra prajñā //

48. There decends knowledge "full of truth".

The *Sūtra* guides that after having gained spiritual transparency through the practice of non-deliberative *(Nirvicara Samādhi)* meditation, the wisdom descends upon one to recognize the *"truth"* since at this stage one's mind becomes capable to distinguish. This *"prajna"* (knowledge) is called as *"Ritambara".*

श्रुतानुमानप्रज्ञाभ्यामन्यविषयाविशेषार्थत्वात्।। ४९।।

śrutānumānaprajñābhyām anyaviṣayāviśeṣārthatvāt //

49. This particular wisdom differs from the knowledge gained by way of proof and conclusion as it refers to a particular object.

This *Sūtra* attempts to differentiate between *'True' knowledge* of the object gained by virtue of non-deliberative meditation *(Nirvicara Samādhi)* considered to be highest of the *Samprajnata Samādhi* and from the other knowledge based on testimony and conclusion with regard to other objects. This *Sūtra* refers to specific object and truth. Here on the spiritual plane, the knowledge is based on direct cognition which is beyond the intellectual level.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी।। ५०।।

tajjaḥ saṃskāro'nyasaṃskārapratibandhī //

50. The impression brought into existence by that (Nirvicara Samādhi) obstructs other impressions.

This *Sūtra* throws light as to how the mental impressions are destructed. Mental impressions signify *Samskaras* accumulated by way of previous *Karmas* and as such are *Samskaras*. These *Samskaras* bind one on account of which one rotates in the cycle of life and death.

This *Sūtra* implies that pursuant to the mind becoming extremely purified and attaining the pure true knowledge of one particular object by means of *Nirvicara Samādhi*, there springs other mental *impression* so potent and capable as to destroy all other *impressions (Samskaras)* or hold them under check.

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ।। ५१ ।।

tasyāpi nirodhe sarvanirodhānnirbījaḥ samādhiḥ //

51. Even by controlling that also, having all others dissolved, seedless meditation emerges).

The *Sūtra* shows the ways as to how one can achieve the final stage of meditation. It explains that when one has acquired the impression capable to control all past *Samskaras* on account of gaining true knowledge of specific object and that impression too has since been controlled, then one is said to have attained the meditation *(Samādhi)* called *seedless* (objectless) one. It is the last stage of *Asamprajnata Samādhi* which leads to the emergence of consciousness into the plane of *soul* which abides in its own nature. To attain this, is the goal of *"Yoga"*.

// iti patañjaliviracite yogasūtre prathamaḥ samādhipādaḥ //

***

II. साधनपादः

sādhanapādaḥ

II. SĀDHANA PĀDA

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।। १ ।।

tapaḥ svādhyāyeśvarapraṇidhānāni kriyāyogaḥ //

1. Austerity, self-study and surrender to Ishvara is preliminary 'yoga' (kriya-yoga).

It has been explained in the *Sūtra* that if one desires to realise the *yogic ideal*, one should first accustom one-self to the discipline of curbing one's desires, reading religious scriptures and *surrendering to God*. The observance of proper kind of discipline with regard to these triple essentials brings one's mind under control. Hence, the preparatory self-discipline called practical *Kriya-Yoga* is an imperative need required in concentration in order to attain the high ideal one longs for. So one should concentrate one's mind upon it, which will unveil the mystery of one's *soul*.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ।। २ ।।

samādhibhāvanārthaḥ kleśatanūkaraṇārthaśca //

2. The practice of 'Kriyā-Yoga' reduces afflictions (Klesas) and brings about meditation (Samādhi).

The object of the practice of *austerity, self-study* and *surrender to God*, the three elements of *'Kriya-Yoga'*, is not only to reduce the afflictions but also to attain the ultimate goal of meditation. The more the effectiveness of one's preparatory training of *'Kriya-*

Yoga', the more becomes one's capacity to draw one-self nearer to the threshold of 'Kaivalya'.

अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ।। ३ ।।

avidyāsmitārāgadveṣābhiniveśāḥ pañca kleśāḥ //

3. *The afflictions are five, and they are: ignorance, egotism, attachment, aversion and clinging to life.*

The *Sūtra* states that there are five kinds of afflictions (*Klesa*) which are impediments in the way of meditation as they cause pains and sufferings.

Although these are all equal but ignorance is the principal one and root of all miseries.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ।। ४ ।।

avidyā kṣetramuttareṣāṃ prasuptatanuvicchinnodārāṇām //

4. *Ignorance is the source of other four afflictions whether in dormant, attenuated, alternating and expanded condition.*

The *aphorism* explains that ignorance produces all miseries in one's life like *egotism, attachment, aversion* and *clinging to life.* These afflictions surface in fourfold states, *viz., dormant, attenuated, alternating* and *expanded condition* in one's mental perception. An affliction in dormant condition is not visible but has a potential kinetic energy to find its expression if something contributes to its awakening. In attenuated condition, the affliction exists in a feeble form because of its subduableness through mental practices, whereas it is alternating when two diametrically opposite afflictions overpower each other alternatively. The affliction fully operates in expanded states.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ।। ५ ।।

anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātir avidyā //

5. *To take non-eternal as eternal, impure as pure, evil as good, non-self as self is ignorance.*

The *Sūtra* reveals that ignorance does not mean lack of knowledge but lack of true knowledge pertaining to something, which is identified in a true sense as to its reality. The word ignorance here does not signify its ordinary sense of the lower-self but the higher philosophical sense. If one considers any thing of ephemeral nature as eternal, it is one's ignorance and this ignorance can be removed by having correct knowledge about the thing which one does not consider it so under some delusion.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ।। ६ ।।

dṛgdarśanaśaktyor ekātmatevāsmitā //

6. *Egoism is the recognizing of the power that sees with the power of seeing.*

The two powers-one is the power that sees, the other is the power of seeing. The former is the soul that sees and the latter is intellect (mind) the power of seeing. When these two different things are identified as one and the same thing, that feeling of identification of both as the same thing is called *egotism.*

The mind, body, ideas and thoughts are subject to constant change, but the *true self* never changes. One ordinarily identifies the *immortal self* with one's body due to ignorance or egoism. Sometimes one becomes angry due to some feeling of egoism. Therefore one is required to locate the genesis of such feelings which roused them in order to get rid of the demon of egoism.

सुखानुशयी रागः ।। ७ ।।

sukhānuśayī rāgaḥ //

7. *Attachment (Raga) is that which dwells on pleasure.*

Whatever is pleasant to one, one desires to get attached to it as it gives pleasure which enables one to be attracted again in order to get the joy. This desire is called *Raga* (Attachment).

दुःखानुशयी द्वेषः ।। ८ ।।

duḥkhānuśayī dveṣaḥ //

8. *Repulsion is that which dwells on pain.*

If any thing is unpleasant, one would not like again to experience it since it would be a source of pain rather than enjoyment to one. Anything unpleasant is disagreeable to one and, therefore, a cause for repulsion. Such feeling is an affliction called *Dvesa.*

स्वरसवाही विदुषोऽपि तथा रूढोऽभिनिवेशः ।। ९ ।।

svarasavāhī viduṣo'pi tathā rūḍho'bhiniveśaḥ //

9. *Clinging to life is Abhinivesa which manifests even in the learned.*

Every body in this universe has a strong desire to live and does not want to die because of the fear of death. Not to talk of a common man, even the learned and the wise also wish to cling to life despite miserable conditions and yet remains attached to life due to inherent force which automatically produces the *desire to live.*

ते प्रतिप्रसवहेयाः सूक्ष्माः ।। १० ।।

te pratiprasavaheyāḥ sūkṣmāḥ //

10. *These subtle (afflictions) ones are to be evaded by opposite thought.*

The presence of subtle afflictions (*Klesa*) on one's mental plane can be conquered by counteracting them through the production of opposite thought waves. One can attain mental peace, if one's tendency of hatred is changed to love and forgiveness. This way the *subtle afflictions* may be reduced to passive state though they are not destroyed completely.

ध्यानहेयास्तद्वृत्तयः ।। ११ ।।

dhyānaheyās tadvṛttayaḥ //

11. *The gross afflictions are to be contained by meditation.*

The gross afflictions keep on modifying in the forms of pleasure and pain. In order to purify one's mental plane, practising meditation can contain these afflictions.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ।। १२ ।।

kleśamūlaḥ karmāṣayo dṛṣṭādṛṣṭajanmavedanīyaḥ //

12. *The previous karmas are a basic foundation of afflictions (Klesas) which carries experiences in the present life as well as in future lives.*

The root cause of afflictions (*Klesa*) in one's life is its previous *Karmas* (actions) which surface in the form of experience either in the present life or in any future life as these impressions are still alive in one's subconscious and they give a particular shape to one's natural tendency. This natural tendency, when ripened, would reflect the fruits of enjoyments or sufferings according to one's previous *Karmas.*

सति मूले तद्विपाको जात्यायुर्भोगाः ।। १३ ।।

sati mūle tadvipāko jātyāyurbhogāḥ //

13. *The root being in existence causes class, age and experience.*

One's previous *Karmas* cause its *class of birth*, its *span of life* and produce *pleasures* and *pains to enjoy* or *suffer* through many *experiences.* Some born in a poor family, others in middle class family, whereas some in rich family. Some find place among illiterates, some in literates and others among wise and learned. Some survive for a short duration, others for a reasonably good period, while others for a very long period. Some having been well placed find life difficult and suffer, some not being well placed do not have problems, while some suffer from cradle to the grave. All these are the effects of one's previous *Karmas.* Everything that one has attained, whether it is enjoyment or suffering, pleasure or pain, it is due to one's past *Karmas.*

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ।। १४ ।।

te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt //

14. *The fruits of enjoyment and suffering they experience are related to the nature of good and bad deeds.*

Everything in the universe is governed by certain natural

laws and nothing happens by chance. The effects are the *consequences* which arise pursuant to one's causes that led one to do good or bad deeds in its previous existence. These *consequences*, therefore, are *one's own creations* and one has to experience them, whether good or bad and that too corresponding exactly to the causes.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ।। १५ ।।

pariṇāmatāpasaṃskāraduḥkhairguṇavṛttivirodhācca duḥkhameva sarvaṃ vivekinaḥ //

15. *Those who possess discrimination, all is grief (for them) due to pains arising out of change, anxiety and Samskaras as also due to the contradictions between the Gunas and the modifications of mind.*

All experiences of a wise who has developed discrimination are full of grief and *misery* due to *change, anxiety* and *Samskara*, apart from the inherent contradictions between the actions of *Gunas* and the *modifications of mind*. According to the law of nature, everything is subject to change, of course, one may not be conscious of it. The change flows from the worldly enjoyments to cling on to them and becomes a source of one's pains. In order to retain the pleasures, one makes several efforts which may be troublesome. The *Samskaras* which are accumulated by one are also a source of joy or grief.

हेयं दुःखमनागतम् ।। १६ ।।

heyaṃ duḥkham anāgatam //

16. *The misery that has still not come should be avoided.*

The *Sūtra* explains that if any *grief* or pain which is likely to occur in the time to come should be avoided. The *misery* that had come could not be shunned. The present misery which is being experienced also can not be avoided.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ।। १७ ।।

draṣṭṛdṛśyayoḥ saṃyogo heyahetuḥ //

17. *The association of the observer and the seen (observed) be kept away which is cause of that.*

The association of the *observer* with the *intellect* takes place due to ignorance when one does not possess discriminative knowledge and that union of two is the cause of misery. Therefore, the association of the *seer* (*Purusa*) and the *seen* (*Prakrti*) should be shunned. In other words, the *matter* should be kept apart from the *spirit* so as not to be a cause for misery.

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ।। १८ ।।

prakāśakriyāsthitiśīlaṃ bhūtendriyātmakaṃ bhogāpavargārthaṃdṛśyam //

18. *For the purpose of experience and emancipation, the seen possesses the brilliant, active and steady elements and sense organs.*

This *Sūtra* describes the characteristics of the *seen* which consists of *brilliant, active* and *steady elements* and *sense-organs* the interactions of which produce the sense of perception of this phenomenal world in order to seek experience and emancipation. These characteristics are the consequence of the three *Gunas*.

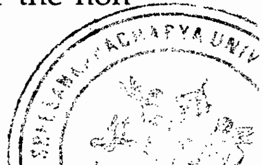
विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ।। १९ ।।

viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi //

19. *The specific, non-specific, characterised (Linga), and non-characterised (Alinga) are the stages of gunas.*

The previous *Sūtra* indicates the nature of the three *Gunas*- i.e. *Sattva, Rajas* and *Tamas*, whereas this *Sūtra* explains the four stages of these *gunas*, which develop and reflect in four forms. These stages are *specific, non-specific, characterised* and *non-characterised.*

As many as five organs of perception *(ear, skin, eyes, tongue and nose)*, five organs of action *(speech, grasp, movement, excretion and reproduction)*, five material elements *(space, air, fire, water and earth)* and mind constitute specific stages of *gunas*, hence are called *Visesha*. The ego and five subtle elements *(sound, touch, form, flavour and smell)* called *tanmatras* come under the non-specific category and are called *Avisesha*.



In the *linga* stage, the particular objects are clearly visible which are distinctly recognised from the other objects that find expression through intellect.

In the *alinga* stage, the last stage of *gunas*, the objects are not visible and not characterised by any sign.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ।। २० ।।

draṣṭā dṛśimātraḥ śuddho'pi pratyayānupaśyaḥ //

20. *Though being pure, the Seer is pure consciousness only looking directly on the ideas.*

The *soul* is pure and looks directly on the ideas without modification since it is the observer. It is free from the influence of three *Gunas* and passively watches the activities of the mind. It is only the intellect that gives colour to the object of the mind due to its characteristics as it keeps on changing according to varied nature of the objects. It is the soul which experiences as a spectator.

तदर्थ एव दृश्यस्याऽऽत्मा ।। २१ ।।

tadartha eva dṛśyasyātmā //

21. *The being of visible (Prakṛti) exists for the (Puruṣa).*

The *Sūtra* says that the only purpose of existence of the *seen* is to serve the *Puruṣa*. As soon as the purpose of existence and liberation of *Puruṣa* is fulfilled, the visible *(Prakṛti)* ceases to exist for that *Puruṣa* despite having intimately related to each other, because these are quite different entities.

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ।। २२ ।।

kṛtārthaṃ prati naṣṭamapyanaṣṭaṃ tadanyasādhāraṇatvāt //

22. *Though it (visible) comes to an end for one who has fulfilled one's purpose but it survives for others being common to all.*

The worldly phenomenon comes to an end in respect of *one* alone who has experienced it and achieved one's liberation but it still survives for others to experience as its manifestation is common to all. It gets destroyed in case of *one* who has achieved one's purpose but in case of others it still has to exist to operate the manifestation till their object is achieved as it has to serve others also. In fact, the *Prakṛti* does not get destroyed at all, it only ceases its connection with one who has achieved the desired purpose.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ।। २३ ।।

svasvāmiśaktyoḥ svarūpopalabdhihetuḥ saṃyogaḥ //

23. *The union entails the awareness of the natures of the power of Puruṣa and Prakṛti and reveals (their) inherent power.*

The object of the union of the *Puruṣa* and the *Prakṛti* is to make aware about their respective natures and to discover their latent hidden powers in order to enable *Puruṣa* to get separated from the matter. The union of the two creates awareness which brings right knowledge leading to liberation. This is the ultimate object of their union.

तस्य हेतुरविद्या ।। २४ ।।

tasya hetur avidyā //

24. *Its cause is lack of knowledge.*

The unity of the *Puruṣa* and the *Prakṛti* is the root cause of all miseries since one takes oneness between the two due to lack of knowledge or ignorance because one is not aware of the reality.

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ।। २५ ।।

tadabhāvātsaṃyogābhāvo hānaṃ taddṛśeḥ kaivalyam //

25. *Pursuant to the absence of that (ignorance) the union is destroyed and then the total isolation of the soul is perceived.*

When the elimination of the ignorance (illusion) takes place and the real discriminative knowledge springs up, the union of *Puruṣa* and *Prakṛti* is destroyed, then the total isolation of the *soul* from the phenomenal world is perceived and *Puruṣa* becomes liberated. In other words, the *Puruṣa* attains the state of *kaivalya*. The union is mainly caused by the illusion which

binds one in bondage, the result of which are miseries and sufferings.

विवेकख्यातिरविप्लवा हानोपायः ।। २६ ।।

vivekakhyātiraviplavā hānopāyaḥ //

26. *Constant existence of discriminative knowledge is the means to remove (the union).*

The ignorance is dissolved by the constant presence of discriminative cognition which enables one to destroy or eliminate the union of *Puruṣa* and *Prakṛti*. The continuous practice of discriminative knowledge is the effective means to break the connection of *Prakṛti* with the *Puruṣa*, therefore, the agitations of mind arising out of ignorance are to be avoided and the continuity of perfect knowledge maintained.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञाः ।। २७ ।।

tasya saptadhā prāntabhūmiḥ prajñā //

27. *His perfect knowledge springs up in seven forms.*

The soul's perfect knowledge finds expression in seven stages of various natures categorized as liberation form the products of the mind, i.e. everything is known, everything is destroyed, union of the two demolished and perfect knowledge gained and the other as liberation from the mind, i.e. distinction between *Puruṣa* and *Prakṛti*, all qualities destroyed and the soul resides in its true nature.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिरा विवेकख्यातेः ।। २८ ।।

yogāṅgānuṣṭhānād aśuddhikṣaye jñānadīptirāvivekakhyāteḥ //

28. *The impurities get destructed following the Yogic limbs practices resulting in radiating knowledge which manifests the awareness of reality.*

The exercises of *Yogic limbs* cause destruction of the afflictions on account of which emerges the spiritual radiance that leads one to the manifestation of the reality. The characteristic of the afflictions (impurities) is that they hide the light of the pure

(*Purusa*), until the discriminative knowledge is gained. By virtue of possessing this knowledge, one assumes the power of distinction between the *Soul* and *Prakṛti* and abides in its true nature.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ।। २९ ।।

yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo-'ṣṭāvaṅgāni //

29. *Forbearance, self discipline, posture, pranayama, restraint, attention, contemplation and meditation are the eight organs of Yogic discipline.*

In order to achieve the true state of meditation, one is required to take note of all the eight organs of the *Yogic* exercises in a systematic manner for early achievement of one's pursuit. This system of *Patañjali* is called *Aṣṭāṅga Yoga*. Success implies the systematic adherence to the essentials of the *Yoga* to attain the state of the *kaivalya*. These eight organs of *Yogic* exercises are forfearance, self discipline, posture, pranayama, restraint, attention, contemplation and meditation.

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।। ३० ।।

ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ //

30. *Forbearance consists of (1) not killing, (2) Veracity, (3) not stealing, (4) continence and (5) not coveting.*

The forbearance is the first organ of the *Patañjali's Aṣṭāṅga Yoga*. In order to attain one's goal, one is required to follow certain mental and physical disciplines. Patañjali has prescribed five *Yamas*, which one should adopt, as these are necessary in furthering one's cause. The *Yamas* are as follow:-

(1) *Not killing* – one should not involve in violence and should stay away from the violent activities and should not cause injury to the living creatures. Of course, one is required to defend oneself in case of necessity.

(2) *Veracity* - one should be truthful and abstain from lying.

(3) *Not stealing* – one should not commit theft.

(4) *Continence* – one should abstain from sexual indulgence.

(5) *Not coveting* – one should not cultivate the tendency to have more and more for one's enjoyment as these are the causes of pains and disturb one's mind and ultimately the concentration.

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्।। ३१।।

jātideśakālasamayānavacchinnāḥ sārvabhaumā mahāvratam //

31. *Without regard to caste, place, time and situation, these (Yamas) are the great universal duties.*

Patañjali has explained that one should follow the five *Yamas* completely irrespective of one's *caste, place, time* and *situation* as great universal duties without making any exception on the occasions necessitating one to break the *Yamas.*

शौचसंतोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः।। ३२।।

śaucasaṃtoṣatapaḥ svādhyāyeśvarapraṇidhānāni niyamāḥ //

32. *Observances include purity, contentment, austerity, self study and surrender to God.*

The *Yamas* (great duties) and *Niyamas* (religious observance of self-discipline) are a means to attain *Yoga*. Therefore, their compliance is essential in thought, word and deed and one should follow them in right urnest. One should maintain the purity internally and externally, should be contented, should lead a simple life with minimum needs, should remain engaged in studying and reading scriptures and religious books and finally surrender to God. All these help achieve one's ultimate aim of *Yoga* – the *Kaivalya.*

वितर्कबाधने प्रतिपक्षभावनम्।। ३३।।

vitarkabādhane pratipakṣabhāvanam //

33. *Cogitate constantly over the opposites when the mind gets disturbed by the evil thoughts.*

While following the observance of *Yama-Niyama,* if one's

mind is disturbed on account of evil thoughts, Patañjali has suggested that one should constantly think exactly in opposition to these evil thoughts so as to prevent them to encroach upon the territory of one's mind. The disturbance of one's mind while carrying out the practice is a natural phenomenon since the *Samskaras* inherited from the previous life emerge in a strange way and start disturbing one's mind. Therefore, Patañjali has rightly advised to maintain one's thought perception as against the evil thoughts which come up to disturb the mind.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका
मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्।। ३४।।

vitarkā hiṃsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam //

34. *The evil thoughts of violence, whether these are done, caused to be done or approved of, whether caused by avarice, anger or delusion, whether present in mild, middling or fierce form, effect in unlimited pain and ignorance, hence need to oppose.*

Patañjali provides the detailed account of the evil thoughts or questionable things as to how these are produced in one's mind while observing the *Yamas* and *Niyamas* and who are the agents that produce such thoughts and what are the states in which these exist in one's mind and what consequences they reflect and he suggests the remedy to counteract these evil thoughts.

The *avarice, anger* or *delusion* are factors on account of which the evil thoughts or questionable actions emerge in one's mind. These are either carried into effect directly by one-self or caused to be done by some-one else or approved of by one-self done by others. The state of existence of these thoughts in one's mind may be *mild, medium* and *fierce*. The *mild* state is that which is neither medium nor fierce, whereas the *medium* state is that which is neither mild nor *fierce* and the third state is that which is neither mild nor medium and is termed as *fierce.*

The pain and ignorance are the fruits of these questionable things or evil thoughts without an end. Ignorance is false knowledge which gains ground due to confusion of mind, lack of wisdom, as also due to doubt and error.

In order to get rid of the vicious circle of causes, Patañjali suggests that one should constantly practise *Yamas-Niyamas* by cogitating just the contrary to these evil thoughts.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः।। ३५।।

ahiṃsāpratiṣṭhāyāṃ tatsaṃnidhau vairatyāgaḥ //

35. *Having firmly settled in non-violence, (his) presence demolishes all animus.*

As a result of constant practice of *Yama-Niyama*, one gets firmly established in *non-violence* on account of which the whole environment around such *soul* gets surcharged with love and affection and even the animus between the natural enemies is demolished and they live together in harmony and peace.

After having achieved perfection in *non-violence*, the soul's *aura* power produces potential vibrations of amity and love which overrides the vibration of violence and disaffection resulting in cessation of enmity among the living creatures.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्।। ३६।।

satyapratiṣṭhāyāṃ kriyāphalāśrayatvam //

36. *Having firmly situated in truthfulness, the fruits (of deeds) depend on (such practiser) only.*

This *Sūtra* says that if one attains a high state of perfection of *truthfulness*, whatever words are uttered, come out true as a certainty and the fruits of works accrue to any one even without performing the action. In other words, whatever prediction relating to someone is made by one who has firmly positioned in *truthfulness*, such soul's prediction never fails.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्।। ३७।।

asteyapratiṣṭhāyāṃ sarvaratnopasthānam //

37. *Having firmly established in abstinence from theft, all jewels and gems come to (him).*

The essence of the *Sūtra* is that if one attains highest state of perfection of *abstinence from theft*, all the precious jewels and gems are present before one even without any desire to possess them.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः।। ३८।।

brahmacaryapratiṣṭhāyāṃ vīryalābhaḥ //

38. *Having firmly positioned in continence, vitality is gained.*

'On account of perfection achieved in the practice of *continence*, one's body gains physical and mental strength. The energy which would have been lost by indulging in sexual activities is preserved due to continence and that may be used for one's spiritual and *Yogic* pursuits.

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः।। ३९।।

aparigrahasthairye janmakathaṃtāsaṃbodhaḥ //

39. *Having firmly placed in non-avarice, there is knowledge of all previous survivals.*

When one attains perfection in *non-avarice*, one acquires the wisdom and ability to know its past births and deaths. The development of the non-avarice at the highest degree by virtue of one's practice creates extraordinary power to know one's previous states of existence.

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः।। ४०।।

śaucāt svāṅgajugupsā parairasaṃsargaḥ //

40. *Repulsion for one's own body follows physical purity and reluctance to have intercourse with others.*

When one practises *purification*, a feeling of disgust far one's own body emanates due to dirt while cleaning it. Since it never stays clean and, therefore, it is repeatedly cleaned by one internally as well as externally. In the process, one develops repulsion and detachment towards one's body being an impure one.

One also avoids contact with other similar bodies due to the same reason of impurity and develops the sense of non-intercourse even with its own members.

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च।। ४१।।

sattvaśuddhisaumanasyaikāgryendriyajayātmadarśanayogyatvāni ca //

41. *From intellectual purification originates purity of Sattva, complacency, steadiness, subjugation of the senses and suitability for realisation of soul.*

The preceding *Sūtra* deals with the purification of the physical body, whereas this sutra tells about the Purification of one's mind.

One's mind becomes purified as a result of predominance of *Sattva Guna* and consequently the *Rajsic* and *Tamsic* afflictions get lost giving rise to *complacency, steadiness, subjugation of senses* and *suitability* to realise one's soul in true perspective. These are the consequences reflected by the purification of one's mind.

संतोषादनुत्तमः सुखलाभः।। ४२।।

saṃtoṣādanuttamaḥ sukhalābhaḥ //

42. *Contentment produces utmost degree of bliss.*

Unhappiness arises due to non-fulfilment of one's worldly desires. This is the main reason on account of which one constantly suffers. If one has no desire there cannot be any suffering. If one has succeeded in crossing all limits of discontentment, one is said to have achieved the state of contentment culminating in the enjoyment and experience of the utmost degree of inner bliss and joy.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः।। ४३।।

kāyendriyasiddhir aśuddhikṣayāt tapasaḥ //

43. *The fruit of austerity is the perfection of sense-organs (due to) elimination of impurity.*

One attains perfection of body and its sense-organs, when thoroughly practises the *austerity*, as in the process the impurity gets eliminated and the mind becomes free from all the afflictions. Consequently, the sense-organs develop the power to perceive the subtle, the hidden and infinite.

स्वाध्यायादिष्टदेवतासंप्रयोगः।। ४४।।

svādhyāyād iṣṭa-devatā-saṃprayogaḥ //

44. *By self-study association with the favorite deity.*

By carrying out self-study of several scriptures and reciting soundless *mantras* addressing to one's *Ishta Devata* (favourite deity) with intense faith and dedication, one comes in contact with the deity.

समाधिसिद्धिरीश्वरप्रणिधानात्।। ४५।।

samādhisiddhir īśvarapraṇidhānāt //

45. *By profound dedication of all actions to Ishvara (God), the perfection in meditation is accomplished.*

In this *Sūtra*, Patañjali explains that if one dedicates all actions to *Ishvara* (God) with sincerity, then the perfection in one's meditation is attained.

In other words, self surrender to *God* eliminates the desires and breaks the bonds with earthy possessions paving the way for achieving supreme enlightenment as a result of perfection in meditation.

स्थिरसुखमासनम्।। ४६।।

sthirasukham āsanam //

46. *Posture is that which is stable and comfortable.*

Posture ranks third of the eightfold path of *Yoga* prescribed by Patañjali. If the posture adopted by one is stable, convenient and pleasant, it will be conducive to meditation for achieving one's goal. In case, it is inconvenient, unstable and unpleasant, one's mind can not be free from disturbance and may be a

hindrance in attaining the object since inconvenience is a source for diverting one's attention in the practice of meditation.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ।। ४७ ।।

prayatnaśaithilyānantasamāpattibhyām //

47. *By slightness of effort and by meditation on the infinite, the posture (Āsana) is mastered.*

Patañjali advises that one can attain mastery of the posture *(Āsana)* when it is done while the body is completely relaxed and can contemplate something that is infinite.

In order to acquire mastery of the posture, one is required to do that posture in a relaxed body. If one fixes the body inconveniently in a *posture* the mind will not be free as attention would be diverted to maintain that posture rigidly. Therefore, no special effort should be made while doing the posture.

The other method suggested for maintaining the steadiness of posture *(Āsana)* is to ponder over something that is infinite.

Therefore, to have command over the *posture*, one is required to follow the above two suggestions of Patañjali.

ततो द्वंद्वानभिघातः ।। ४८ ।।

tato dvandvānabhighātaḥ //

48. *Thence no onslaught from the opposite extremes.*

After having attained the mastery over the posture *(Āsana)*, one is not affected by onslaught of the opposite extremes, such as heat or cold, joy or sorrow.

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ।। ४९ ।।

tasminsati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ //

49. *After having achieved (mastery in posture), the break in the movement of inspiration and expiration is the regulation of breath (Prānāyāma).*

After having attained the perfection in the posture *(Āsana)*, one is to follow the next organ of *Yoga* for practice in order to

achieve the supreme goal of realization of the self. The next organ of *Yoga* is *Prāṇāyāma*. *Prāṇāyāma* means to control the breathing.

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ।। ५० ।।

bāhyābhyantarastambhavṛttideśa-kālasaṃkhyābhiḥ paridṛṣṭo dīrghasūkṣmaḥ //

50. *The external, internal and steady adjustments controlled by place, time and number are long and short.*

There are three aspects of *Prāṇāyāma*. They are *Pūraka, Recaka* and *Kumbhaka.*

Puruka is inspiration wherein one gets the air through the nostril which is held inside the lungs with a pause. *Recaka* is expiration wherein one expels the air from inside through the nostril and one's lungs remain without the air. *Kumbhaka* is an internal between the inspiration and expiration wherein the breathing is restrained. In other words, the breathing is stopped for some time. By way of practice, this stoppage which is otherwise called retention is increased gradually and cautiously.

The above three aspects of *Prāṇāyāma* are required to be further controlled with reference to the *place, time* and *number,* besides these being long and short. *Prānāyāma* is practised according to place whether in plain or on bank of a river or at seashore or high up in hill. Time implies duration of the above three aspects of *Prānāyāma* as also the seasons of the year. Number refers to the number of *Prānāyāma* practised at a particular sitting.

बाह्याभ्यन्तरविषयापेक्षी चतुर्थः ।। ५१ ।।

bāhyābhyantaraviṣayākṣepī caturthaḥ //

51. *That aspect which proceeds beyond the domain of outer and inner is the fourth (Prāṇāyāma).*

Apart from the external, internal and steady *Paranayamas*, there is a fourth one which is over and above the first two.

This fourth *Paranayama* is a special *Kumbhaka* which is

spontaneously attained as a result of long practice. All the three *Prāṇāyāmas* are preparatory to achieve the fourth one. In fact, it is the real *Parnayama* in which all the activities disappear.

ततः क्षीयते प्रकाशावरणम्।। ५२।।

tataḥ kṣīyate prakāśāvaraṇam //

52. *From that veil of light is weakened.*

One's inner light is blocked due to afflictions arising out of ignorance as a result of which one fails to recognise *the self.* But from the practice of fourth *Prāṇāyāma,* the cover blocking one's light gets weakned and one comes closer to the reality.

धारणासु च योग्यता मनसः।। ५३।।

dhāraṇāsu ca yogyatā manasaḥ //

53. *And the mind attains stability for acts of attention.*

On account of regulation of the *breath* carried out by one, one's mind achieves stability leading to elimination of distractions. Pursuant to the cleansing of the mind, one becomes capable of the acts of attention.

स्वविषयासंप्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः।। ५४।।

svaviṣayāsaṃprayoge cittasya svarūpānukāra
ivendriyāṇāṃpratyāhāraḥ //

54. *Pratyāhāra is that which excludes the interaction of the senses with their (relevant) objects and follows as it were the nature of the mind.*

Pratyāhāra means restraint. If restraint is placed on something, then that something is contained to that extent the restraint is imposed. Similarly, if one practises the restraint on the senses, the senses are restrained and withheld to have any contact with their respective objects and in the absence of any interaction between the two, the senses will simply remain inactive and will adjust themselves according to the nature of one's mind.

ततः परमावश्यतेन्द्रियाणाम्।। ५५।।

tataḥ paramā vaśyatendriyāṇām //

55. *Then the senses are in perfect subjugation.*

When one exercises restraint on the pleasurable objects and continuously practises *Pratyāhāras* (restraint) to bring the senses under control, then in due course of time the senses are completely subjugated and one attains perfect mastery over the senses which are no more the subjects of attraction.

// iti patañjaliviracite yogasūtre dvitīyaḥ sādhanapādaḥ //

***

III. विभूतिपादः

vibhūtipādaḥ

III. VIBHŪTI PĀDA

देशबन्धश्चित्तस्य धारणा ।। १ ।।

deśabandhaścittasya dhāraṇā //

1. *Fixing the mind on a place is attention (Dhāraṇā).*

The attention *(Dhāraṇā)* is the 6th organ of Patañjali's. *Aṣṭāṅga Yoga*. In attention, one has to fix one's mind on a place. Vyasa has suggested the place around the navel, around the plexus, between the eyes and the tip of the tongue.

After having fixed the mind on any of these places, one should keep the mind engaged in concentrating on the main object and full attention is required to be focused on the object. In *Dhāraṇā*, one's attention remains fixed on a single point.

तत्र प्रत्ययैकतानता ध्यानम् ।। २ ।।

tatra pratyayaikatānatā dhyānam //

2. *Unrestrained flow (of the mind) with respect to the object (of meditation) is contemplation.*

Pursuant to one' constant concentration of mind on an object, the unrestrained flow of one type of thoughts corresponding to that object alone starts surfacing, then that stage is defined as *Dhyāna* (Contemplation).

In other words, if one constantly concentrates one's mind on an object, the similar type of thoughts start occurring in one's mind as a result of elimination of the afflictions. This stage is called contemplation or *Dhyāna*.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।। ३ ।।

tadevārthamātranirbhāsaṃ svarūpaśūnyamiva samādhiḥ //

3. *The same (contemplation), when there is recognition only of the object of meditation and (even) not of personal identity, is meditation (Samādhi).*

This Sūtra describes what constitutes the meditation.

In concentration or attention *(Dhāraṇā)*, one's mind remains well fixed at some place, in contemplation *(Dhyāna)*, there is a flow of similar type of thoughts pertaining to single pointed object only, but in meditation *(Samādhi)*, one's mind remains confined to one single object only. The other similar type of thoughts also get lost and even one is not conscious about one's personal identity. When one achieves such stability in contemplation, one is said to have achieved the meditation. This stage is called meditation *(Samādhi)*.

त्रयमेकत्र संयमः ।। ४ ।।

trayamekatra saṃyamaḥ //

4. *The three jointly constitute Sàmyama.*

Attention or concentration *(Dharna)*, contemplation *(Dhyāna)* and meditation *(Samādhi)* taken together is called *Samyama*. The 6th, 7th and 8th organs of the Patañjali's *Astāṅga* Yoga in unison constitute *Samyama*. In other words, the *Samyama* is a joint mental process having three different phases involving *Dhāraṇā*, *Dhyāna* and *Samādhi;*

Samyama occurs only when all the three co-incide with only one object. These are inseparably connected as *cause* and *effect*. This *Samyama* directly leads one to *Samprajnata Samādhi*.

तज्जयात्प्रज्ञालोकः ।। ५ ।।

tajjayātprajñālokaḥ //

5. *By controlling that springs up the illumination of the higher conciousness.*

By having mastery over the technique of *Samyama*, one can

accomplish the light of the higher consciousness. In other words, by having achieved perfection in *Samyama*, one develops capacity to know beyond the normal worldly things.

तस्य भूमिषु विनियोगः ।। ६ ।।

tasya bhūmiṣu viniyogaḥ //

6. Its adoption in stages.

The *Samyama* is required to be adopted according to the nature of the rough and fine objects of modifications. One has to adopt the *Samyama* to conquer the superior modifications, when one comes to know that its lower modifications of mind have been won over. In other words, one should gradually go ahead for controlling the modifications of the mind step by step otherwise the concentration will not be achieved.

त्रयमन्तरङ्गं पूर्वेभ्यः ।। ७ ।।

trayamantaraṅgaṃ pūrvebhyaḥ //

7. The three are inner with respect to previous one's.

The *Sūtra* describes that out of the 8 yogic practices, the three, viz., concentration *(Dharna)*, contemplation *(Dhyāna)* and meditation *(Samādhi)* are immediately subordinate to help achieve the distinct recognition in the meditation. Therefore, these three are more internals than the other five organs viz., *forbearance, self-discipline, posture, breath control* and *restraint*. These are to some extent the preparatory ones. In other words, *Samyama* (*Dhāraṇā, Dhyāna* and *Samādhi*) is of immediate help to one in achieving the *Samprajnata Samādhi.*

तदपि बहिरङ्गं निर्बीजस्य ।। ८ ।।

tadapi bahiraṅgaṃ nirbījasya //

8. Even that (Samprajnata or Sabija) is outer to the seedless (Asamprajnata or Nirbija).

The *Sūtra* says that *Samyama* is also outer to *Asamprajnata samādhi*. According to previous Sūtra, *Samyama* is internal to *Samādhi*. It means *Samyama* is both internal as well as external to

the meditation. It is internal in case of *Sabija* (*Samprajnata* or with seed) where there is the presence of distinct recognition in meditation, whereas in case of *Nirbija* (*Asamprajnata* or seedless) the distinct recognition gets lost. Thus, there is a distinction between *Samādhi* with seed (*Sabija*) and *Samādhi* without seed (*Nirbija*). In the former there remains the distinct recognition and in the latter this distinct recognition gets lost. The latter is more advanced medition than the former.

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ।। ९ ।।

vyutthānanirodhasaṃskārayorabhibhavaprādurbhāvau nirodhakṣaṇacittānvayo nirodhapariṇāmaḥ //

9. The suppression of outgoing and manifestation of incoming impressions (thoughts) produce unmodified state (Nirodha) of mind at the intervening moment of the two.

This *Sūtra* explains as to when the unmodified state of mind (*Nirodhaparinama*) is attained. When one's outgoing (*Vyutthana*) thoughts are subdued and suppressed by the powerful and the potent incoming *(Nirodha)* impressions manifest, they give rise to the modification of mind in the shape of *Nirodha* at the intervening moment of these two opposing thoughts since the mind has the connection with both types of impressions. Such type of modification of the mind is *Nirodhaparinama.*

In other words, *Nirodha* is that momentary unmodified state of mind which intervenes between subdued thoughts and the emerging impressions. It means in between the gap of disappearance and appearance of thoughts at that moment there is no impressions at all in the mind and that state of mind is unmodified, hence *Nirodha Samskara.*

तस्य प्रशान्तवाहिता संस्कारात् ।। १० ।।

tasya praśāntavāhitā saṃskārāt //

10. Its flow begins to be unhindered due to constant Samskara.

The mind becomes free from the impurity of the outgoing

Samskaras on account of constant practice of *Nirodha Samskara* undertaken by one. The undisturbed flow of such *Samskaras* (impressions) cause one to attain a state of unmodified mind which is otherwise called *Nirodhaparinama.*

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ।। ११ ।।

sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ //

11. *In Samādhi modification of mind there is non-manifestation and manifestation of multipointed contact of objects and single-pointedness respectively.*

In *Samādhi* modification of mind, the multipointed contact of objects start disappearing and in their place a single pointedness of the object begins to manifest. In other words, one's attention in *Samādhi* modification is diverted from the many-fold objects to singlefold object only. This type of meditation is called the *Samprajnata Samādhi.*

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रता परिणामः ।। १२ ।।

tataḥ punaḥ śāntoditau
tulyapratyayaucittasyaikāgratāpariṇāmaḥ //

12. *Then, again (occurs) the single- pointed modification of mind, wherein past and present impressions are similar.*

When both the states of subsided impressions of the past and the manifesting impressions of the present become equal and similar, then the single-pointed modification of mind again emerges as it has connection with both the states of modification. The alteration of non-manifestation and manifestation of multi-pointed thoughts and single- pointed thoughts respectively ceases to exist and the mind remains only in single-pointed state *(Ekagrata-Parinama)* alone. This state of modification is in the shape of intentness on a single point.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ।। १३ ।।

etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ //

13. *By this are also narrated (the three-fold) modifications in the shape of property (Dharma), character (Lakṣṇa) and condition (Avasthā) in the elements and sense-organs.*

After having explained the *Nirodha, Samādhi* and *Ekagrata* states of modification of mind *(Parinama)*, Patañjali further states that the five elements (*space, air, fire, water* and *earth*) and five senses (*hearing, feeling, seeing, tasting* and *smelling*) are also subject to modifications in the form of property *(Dharma)* character *(Lakshna)* and condition *(Avastha).*

These three states of modifications are as follows :

(i) Property *(Dharma)* :—When something leaves its former property and embraces another one, then the embracing of another property is the modification of that something in the shape of property. For example, the lump of clay quits its property in the shape of lumpiness by assuming the shape of jarhood, then this assumption of jarhood by the clay is termed as the modification of the property as the clay has undergone the change from lump to jar. The clay is the property *(Dharma)* of the jar and the characterised substance is the lump which is called as *Dharmi.*

(ii) Character (indication) : The modification in the shape of character or indication *(Lakshana)* is said to have occurred in the same jar when it leaves the present way and again it quits to take up the way called the past. The jar exists or is hidden already in the lump of clay which become visible only after the potter makes it out of the lump of clay. Thus the jar is said to be in the present way when it has assumed the jarhood and when it gets destroyed, it is said to be in the past. This chage of form of the jar is termed as modification in the shape of indication or character *(Lakshana).*

(iii) Condition (Position or *Avastha*) :—All things in the universe are subject to change. Even a single moment *(Kṣaṇa)* does not pass away without affecting the change in the whole of the universe. Similarly, the jar is no exception. The moment the jar is made out of the clay is a new one but from the next moment

it does not exist a single moment without being modified and keeps on undergoing the change every moment. This modification is called the modification in the shape of condition *(Avasthā)*.

शान्तोदितोव्यपदेश्यधर्मानुपाती धर्मी।। १४।।

śāntoditāvyapadeśyadharmānupātī dharmī //

14. A Dharmi is that which follows upon the qualities in the form of subsided, manifest and unmanifest (not capable of designation), being common to past, present and future characteristics (qualities).

This *Sūtra* emphasises the connection between the characteristic quality (property)-*Dharma* and the elemental substance- *Dharmi* as it is common to past, present and future characteristic quality. In other words, the *Dharmi* (elemental substance) remains in existence in past, present and future appearances of *Dharma (Parinama)*. For example jar contains elemental substance *(Dharmi)* of lump.

क्रमान्यत्वं परिणामान्यत्वे हेतुः।। १५।।

kramānyatvaṃ pariṇāmānyatve hetuḥ //

15. The cause of variation in successive changes in the property is due to variety of modifications.

The property *(Dharma)* of a thing is subject to change to various modifications, therefore, it is the reason on account of which the order of succession differs from one to another. These modifications follow as per fixed order of the natural laws and occur at a certain moment the order of which is non-perceptible by one within a short period of time.

The order of succession of modification also follows with regard to property *(Dharma)*, character *(Lakshna)* and condition *(Avastha)* of a thing.

परिणामत्रयसंयमादतीतानागतज्ञानम्।। १६।।

pariṇāmatrayasaṃyamādatītānāgatajñānam //

16. By performing Samyama on three-fold modifications (comes) the knowledge of past and future.

If one performs *Samyama* on the above mentioned three types of modifications, one may attain the accomplishment *(Siddhi)* in knowing the past and future events. In other words, the rendering of *Samyama* in respect of the modifications with regard to the shape of property, character and condition brings *siddhi*.

शब्दार्थप्रत्ययानामितरेतराध्यासात्संकरस्तत्प्रविभागसंयमात्सर्वभूतरुत-ज्ञानम्।। १७।।

śabdārthapratyayānāmitaretarādhyāsātsaṃkarastatpravibhāgasaṃyamāt sarvabhūtarutajñānam //

17. Because of close proximity (and mingling up of) sound, (its) meaning and idea, confused state prevails; by performing Samyama on their segregation (one) attains knowledge to understand the sound of any living being.

The sound (word), its meaning and the idea, having been closely mixed up in one's mind, create a confused state. On clearance of the confused state, one acquires the knowledge to understand the sound uttered by any living being. The *Sūtra* suggests that this knowledge is achievable by performing *Samyama* on segregating the sound, its meaning and the idea as these three are distinct entities.

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम्।। १८।।

saṃskārasākṣatkaraṇātpūrvajātijñānam //

18. By direct observation of the Samskaras a knowledge of former existence.

By performing *Samyama* on one's previous *Samsksras*, one attains the power to know the deeds done in previous birth due to which the *Samskaras* get developed.

प्रत्ययस्य परचित्तज्ञानम्।। १९।।

pratyayasya paracittajñānam //

19. The contents of other person's mind become known to (one) who performs Samskaras on knowledge (Prataya).

By performing *Samyama* on the knowledge pertaining to somebody else's specific mental aptitudes, one comes to know other persons' mind and its contents.

न च तत्सालम्बनं तस्याविषयीभूतत्वात्।। २०।।

na ca tatsālambanaṃ tasyāviṣayībhūtatvāt //

20. And not with its objects, that having been beyond the purview (of samyama).

The previous *Sūtra* describes that other persons' mind becomes known by performing *Samyama* on the knowledge of characteristic but this *Sūtra* says that the object of other persons' mind cannot be understood because it cannot be recognized. One may know the present state of other persons' mind but not any more since the object does come within the purview the *Samyama.*

कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुष्प्रकाशासंयोगेऽन्तर्धानम्।। २१।।

kāyarūpasaṃyamāttadgrāhyaśaktistambhe
cakṣuṣprakāśāsaṃprayoge'ntardhānam //

21. By performing Samyama over the form of the body, on cessation of the connection of the observing power, the contact between the eye and the light (from the body) gets lost and the body begins to be unseen.

One's body reflects the light and when it strikes the eye of the beholder that body becomes visible. If this connection between the eye and light is suspended due to performance of the *Samyama*, the body of the performer becomes non-visible. As a result of *Samyama*, one can, therefore, prevent the light of one's body striking to the eye of the beholder and thus can make oneself invisible. This is called performance of *Samyama* on the form or *Rupa Tanmatra.*

एतेन शब्दाद्यन्तर्धानमुक्तम्।। २२।।

Etena śabdādyantardhānamuktam //

22. By the above can be comprehended the dissolution of sound.

The *Sūtra* states that on performing *Samayama* on the sound, (word) *Tanmatra* etc., one can control it so that it may not be heard by anybody. Likewise, the same is the case with other *Tanmatras- flavour, odour* and *touch.*

According to Bhojaraja, the Commentator of "*Yoga-Sūtra* of Patañjali", this aphorism is a part of the text, hernce, comments have been made on this *Sūtra*, whereas *Vijanana Bhikshu* did not consider it to be a part of the text but only a sentence incorporated to rectify the deficiency left out by Patañjali. Therefore, some regard the total number of Sūtra, as 196, whereas others regard as 195.

सोपक्रमं निरूपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा।। २३।।

sopakramaṃ nirupakramaṃ ca karma
tatsaṃyamādaparāntajñānamariṣṭebhyo vā //

23. Karma is fast and slow in fructification: by Samyama on these, the knowledge of time of death or from portents.

Some *Karmas* show the results very quickly, whereas others very slowly. Those which are fast in giving results are termed as *Sopakrama*, and others which are slow are called as *Nirupakrama.* By performing *Samyama* over these *Karmas*, accumulated during past and present lives, one can gain knowledge about one's death, time and place. The knowledge about death, time and place can also be known by one on performing *Samyama* over the portents (omens.).

मैत्र्यादिषु बलानि।। २४।।

maitryādiṣu balāni //

24. (By Samyama) on amicableness (confers) power.

By performing *Samyama* over the friendship, one achieves the power to make others happy. Such person is sought after by all.

बलेषु हस्तिबलादीनि ।। २५ ।।

baleṣu hastibalādīni //

25. *(By performing Samyama) on the might (of animals) the might of an elephant etc.*

By performing *Samyama* over the strength or power any animal possesses, one can acquire that much of strength or even more than that strength. The *Sūtra* has specially referred to the elephant which is the mightiest among all the animals and the physical strength possessed by it can be acquired by one who is performing *Samyama* over the strength.

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ।। २६ ।।

pravṛttyālokanyāsātsūkṣmavyavahitaviprakṛṣṭajñānam //

26. *The knowledge of the subtle, the hidden and the distant by focusing the light of higher sensuous activity.*

Extra-sense perception pertaining to the objects of the organs of senses such as *odour, test, colour, touch* and *sound* is attained by concentrating on them. The perception arising out of this or that organ causes mental steadiness and the mind is set in one direction enabling one to pass throught extra-ordinary experiences as a result of concentration on some special points. By projecting or focusing this immediate cognition or extra-sense perception, one becomes capable and gains even the knowledge of the smallest objects, hidden objects and the remote objects.

भुवनज्ञानं सूर्ये संयमात् ।। २७ ।।

bhuvanajñānaṃ sūrye saṃyamāt //

27. *The awareness of the solar system by Samyama on the Sun.*

By performing *Samyama* on the Sun, one attains the knowledge about the Sun together with all the planets and other heavenly bodies that revolve around it.

चन्द्रे ताराव्यूहज्ञानम् ।। २८ ।।

candre tārāvyūhajñānam //

28. *The knowledge of classification of stars by Samyama on the Moon.*

By performing *Samyama* on the Moon, one attains the knowledge of asterisms and their arrangement in groups in the sky.

ध्रुवेतद्गतिज्ञानम् ।। २९ ।।

dhruvetadgatijñānam //

29. *The awareness of the movement of the stars by Samyama on the Polar Star (Dhruva).*

By performing *Samyama* on the Polar star *(Dhruva)*, one attains the knowledge of the movement of every star and planet and the time taken by them to enter the Zodiac.

नाभिचक्रे कायव्यूहज्ञानम् ।। ३० ।।

nābhicakre kāyavyūhajñānam //

30. *The knowledge of the bodily structure by Samyama on the circle of navel.*

By performing *Samyama* on the circle of navel, one attains the knowledge about the constitution of the physical body as this circle controls the nervous system working in the body.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ।। ३१ ।।

kaṇṭhakūpe kṣutpipāsānivṛttiḥ //

31. *Cessation of hunger and thirst by Samyama on the well of the throat.*

By performing *Samyama* on the well of the throat, one attains the cessation of hunger and thirst. The contact of the vital airs with the well causes the manifestation of hunger and thirst. By practicing *Samyama* over the well of the throat, the contact of the vital airs is kept away resulting in elimination of hunger and thirst.

कूर्मनाड्यां स्थैर्यम् ।। ३२ ।।

kūrmanāḍyāṃ sthairyam //

32. *Steadiness occours by Samyama on Kurmanadi (Kurma Vein).*

By performing *Samyama* on the *Kurmanadi* (tartoise shape vein), one attains steadiness of mind and acquires power to make one's body motionless.

मूर्धज्योतिषि सिद्धदर्शनम्।। ३३।।

mūrdhajyotiṣi siddhadarśanam //

33. *Vision of divine personages (Siddhas) by Samyama on light (jyoti) of the head.*

The *Brahmarandhra* (aperture) in the skull is a reservoir of light in an individual's head. By performing *Samyama* on this light, one can catch sight of the divine personages who dwell in light, one can catch sight of the divine personages who dwell in the space between the earth and sky. These *Siddhas* (divine spirits) are the guiding spirits who help humanity in its evolution. By coming into contact with them, one may derive spiritual benefit.

प्रातिभाद्वा सर्वम्।। ३४।।

prātibhād vā sarvam //

34. *All (knowledge) by intuition.*

By performing *Samyama* on *pratibha* (intellect), one attains right knowledge of everything and can perceive everything directly.

हृदये चित्तसंवित्।। ३५।।

hṛdaye cittasaṃvit //

35. *(Acquisition of) the knowledge of mind by Samyama on heart (Hridaya).*

By performing *Samyama* on heart (subtle body), one may be well aware of the nature of one's own mind as well as that of others.

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः
परार्थात्स्वार्थसंयमात्पुरुषज्ञानम्।। ३६।।

sattvapuruṣayoratyantāsaṃkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthatvātsvārthasaṃyamātpuruṣajñānam //

36. *Puruṣa and Sattva being absolutely distinct, the inability to distinguish them results in experience. By performing Samyama on the self-interest in addition to another's interest comes knowledge of Puruṣa.*

The *Sattva* is one of the three *Gunas* of the *Prakṛti* and is considered the quality of truth and beauty, whereas the *Puruṣa* is an experiencer (soul). These two are quite different from each other.

As a result of conceiving the identical knowledge about the *Sattva* and *Puruṣa*, a knowledge consisting of joy and pain arises which is called *Bhoga* (enjoyment). But *Sattva* does not regard this *Bhoga* (enjoyment) as its own object rather it is regarded as the object of another *(Parartha)*. In other words, this object is for the benefit of the soul since this object is different from *Sattva's* own object *(Svartha)*. By performing *Samyama* on the self-interest (*Svarth* of the soul), a knowledge relating to *Puruṣa* is attained.

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते।। ३७।।

tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā jāyante //

37. *From that (knowledge of Puruṣa) emerges inherent hearing, touch, sight, taste and smell.*

After having performed the *Samyama* on the self-interest and another's interest, one attains the knowledge of *Puruṣa* and this knowledge gives rise to *Pratibha*-knowledge about all things whether subtle, concealed and far away things. Besides, the knowledge of supernatural *hearing, touch, vision, taste* and *smell* also emanates from the *Pratibha* pursuant to the knowledge of *Puruṣa*.

ते समाधावुपसर्गाव्युत्थाने सिद्धयः।। ३८।।

te samādhāvupasargāvyutthāne siddhayaḥ //

38. *They are hindrances in the way of Samādhi and accomplishments in non-meditative state.*

The accomplishments *(Siddhis)* achieved by one as a result of acquisition of knowledge pertaining to soul are hindrances in the way of meditation as they are not the ultimate aim. The ultimate aim is something different, *viz.*, to attain *Samādhi.*

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ।। ३९ ।।

bandhakāraṇaśaithilyātpracārasaṃvedanāc ca cittasyapara-śarīrāveśaḥ //

39. On relaxation of the cause of bondage and from knowledge of the process of mind, mind can enter another's body.

The bondage here means one's attachment to life and body and the same gets relaxed by practice of meditation. In order to enter somebody else's body, besides, the cause of bondage getting loosened, one's mind should also possess the knowledge of its process and the course of its own body and that of others, then one is able to enter another person's body.

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्गः उत्क्रान्तिश्च ।। ४० ।।

udānajayājjalapaṅkakaṇṭakādiṣvasaṅga utkrāntiś ca //

40. By mastery over Udana, levitation and disconnection with water mud, and thorns etc.

The whole *Pranamaya* of the body consists of five vital airs. *Udana* is one of them and has connection with the function of mind. It conducts vital air upwards to the head. By rendering mastery over *Udana* as a result of performance of *Samyama,* one attains lightness in one's body and acquires capacity to levitate and can keep the body above the water, mud and thorns etc. having no contact with them in any manner.

समानजयाज्ज्वलनम् ।। ४१ ।।

samāna-jayājjvalanam //

41. By subduing Samana, a bright flame.

Samana is another vital air *(Prana)* which is responsible for maintaining normal temperature and heat in a body which helps digestion of food. By having perfect control over *Samana* as a result of *Samyama,* one is surrounded by bright flame and the body acquires the magnetic *aura.*

श्रोत्राकाशयोः संबन्धसंयमाद्दिव्यं श्रोत्रम् ।। ४२ ।।

śrotrākāśayoḥ saṃbandhasaṃyamāddivyaṃ śrotram //

42. By performing Samyama on connection between space and ear, a divine power of hearing.

The ear has a relation with the space from where the sound originates. One's capacity to hear is limited due to distance gap. The ear catches the sound taking place in the space. Thus there exists a relation between the two. By performing *Samyama* on this connection between the ear and the space, one attains the divine power of hearing subtle, concealed and distant sounds as a result of becoming well aware of even the finer sound vibrations.

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाऽऽकाशगमनम् ।। ४३ ।।

kāyākāśayoḥ saṃbandhasaṃyamāl laghutūlasamāpatteścākāśagamanam //

43. Concomitance of mind with light (things) like cotton etc. and by simultaneous performing Samyama on the connection between the body and the space, emerges the passage through space.

The previous *Sūtra* deals with the performance of *Samyama* on the relationship between the ear the space, whereas this one on the connection between the body and the space.

The body is composed of the five elements and the air is one of the constituents. In order to freely move around the space through its passage by gaining the state of extreme lightness in the body, one is required to perform *Samayama* on the connection between the body and the space as also concentration of mind with the light things like cotton etc.

If one attains the perfection on the relationship between the body and the space as a result of *Samyama,* one attains extreme lightness in the body and acquires the capability to walk in the

air through the sky from one place to another. This does not mean that one would be able to fly in the space with one's physical body, but on the contrary one would get the knowledge to walk in the air around the space with one's artificial body leaving the physical body where it is. The same purpose is served by concentrating the mind on light objects so as to achieve the extreme lightness to roam about freely in the space.

Mention has also been made by Patañjali about similar accomplishment in *Sūtra* No. 40. The difference between this *Sūtra* and *Sūtra* No. 40 is that in the latter one's power is limited to float on the water or to levitate on thorns etc., but in the former, viz., according to this *Sutra*, one's power is far superior to that of floating on the water or levitating on thorns etc.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ।। ४४ ।।

bahir akalpitā vṛttirmahāvidehā tataḥ prakāśāvaraṇakṣayaḥ //

44. The outward modification (of the mind) Akalpita, thoughtless, is the great incorporeal (maha-Videha) : thence the destruction of the covering light.

The mind is attached to the body due to bondage of past *Karmas*. Its nature is to roam about and to have varied experiences but it is normally unable to move out of the body. While the selfishness with respect to one's body is existing at a time when the mind's outer modification is arising, it is termed as *Bahir Kalpita Vritti*. But when no such selfishness in respect of one's body is existing and the modification of mind is taking place independently of the body, then this modification is called as *Akalpita*. In other word, it is called *Maha-Vedeha* (Great incorporeal). Having attained perfection by performing *Samayama* over *Akalpita Vritti*, the covering of the light gets destroyed. It means all the impurities of the mind are eliminated and one acquires the capability to enter one corporeal body to another.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ।। ४५ ।।

sthūlasvarūpasūkṣmānvayārthavattvasaṃyamādbhūtajayaḥ //

45. Mastery over the five elements (Panca-Bhutas) by Samyama on their (five forms) gross, nature, subtle, concomitant and possession of objects.

The universe consists of five elements- *space, air, fire, water* and *earth* and each and all of five elements possess the five properties, *viz., gross, nature, subtle, concomitance* and *purposefulness*. By performing *Samyama* over these five properties of all of the elements, one subjugates these elements.

The following are the property of each element :-

(i) Gross *(Sthula)* :—It is the property of an object which can be seen and identified by the outer form of the object.

(ii) Nature *(Swarupa)* :—It is the property of an object which can be realized in terms of its nature like heat, smell and impulsion.

(iii) Subtle *(Sukshma)* :—It is the property of an object which is not visible. It is the subtle state of *Tanmatras*, i.e. *odour, taste, colour, tangibility* and *sound*.

(iv) Concomitant *(Anvaya)* :—Concomitants are qualities which co-exit everywhere in the form of purity, action and inertia. In other words, the *Sattva, Rajas* and *Tamas* are the three *Gunas* which exist every time and everywhere.

(v) Possession of objects:—It is the power existing in the five elements which is called the power of attaining experience and liberation of *Puruṣa*.

Therefore, by separate *Samyama* over each one of these five states of properties of the elements, one attains the mastery over the gross elements.

ततोऽणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ।। ४६ ।।

tato'ṇimādiprādurbhāvaḥ kāyasaṃpattaddharmānabhighātaś ca //

46. From that (mastery over five elements) springs up minuteness (Anima) etc., perfection of body and the non-annihilation of its meritorious value.

Having achieved mastery over the five elements as a result of performance of *Samyama* over them, one attains *Ashtsiddhi* (eight-fold occult powers) which are as under :—

(i) Anima (Minuteness) :—By acquisition of the power of *anima*, one may become as minute as an atom at one's will. In other words, one may reduce the body to that of an atom's size.

(ii) Mahima (Magnitude) :—One who has achieved this power may enlarge one's body to any huge size as one likes.

(iii) Laghima (Lightness) :—By this occult power, one may reduce the weight of one's body as light as a ball of cotton.

(iv) Garima (Gravity) :—By this power, one may increase the weight of one's body as heavy as one likes.

(v) Prapti (Reachability) :—This *Siddhi* (Attainment) gives power to one to reach anywhere even to reach unapproachable faraway places. Even one can touch the Moon by remaining on the earth.

(vi) Prakamya (unrestrained will- power) One who possesses the power of Prakamya, no body can frustrate the attempts to achieve one's whishes.

(vii) Vasita (Subjugation) :—One who is possessed of this power can no more be subject to control of the objects but on the contrary one by its power is able to subjugate the objects and they remain in the same position as they are placed.

(viii) Isitva (Dominion) :—This *Siddhi* (attainment) confers the power by which one is able to exercise command over the elements.

Thus, by mastery over the elements, one attains *eight-fold siddhis*, perfection of one's physical body and lastely, immunity from fire, water and wind etc. In other words, the qualities of body are not subject to destruction who has attained mastery over the five elements.

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत्।। ४७।।

rūpalāvaṇyabalavajrasaṃhananatvāni kāyasampat //

47. Perfection of body comprises beauty, grace, strength and adamantine hardness.

This *Sūtra* describes the qualities of an excellent and perfect body. According to the *Sūtra* that body which possesses beauty, charm, strength and adamantine hardness is an excellent one.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः।। ४८।।

grahaṇasvarūpāsmitānvayārthavattvasaṃyamād indriyajayaḥ //

48. By performing Samyama over perception, nature egotism, concomitance and purposefulness, eventuates domination over sense organs.

Sūtra 45 deals with *Samyama* over the five elements in order to achieve mastery over them, whereas this deals with the *Samyama*, over the five states of five sense organs *(Indriya-jaya), viz., perception, nature, egotism, concomitance and purposefulness.*

Perception of senses refers to the function of the sense organs to cognise the objects and as a reselt of which one becomes aware of the nature of specific object of knowledge. Pursuant to it, there arises a notion of selfishness or egotism with regard to one-self. Concomitance reveals the existence of *Sattva, Rajas* and *Tamas Gunas*. The purposefulness indicates the experience of objects of senses in relation to one's liberation.

Thus, by performing *Samyama* on the states of sense organs, one gets victory over them.

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च।। ४९।।

tato manojavitvaṃ vikaraṇabhāvaḥ pradhānajayaś ca //

49. From it comes speed of mind, the state of modification and the command over the nature (Prakṛti).

By having obtained the mastery over organs of senses, one attains the rapid speed of the body like that of the mind. In other words, one's body is endowed with as much as rapid speed as one's mind possesses and one can move the body from one place to another as quickly as the mind goes. Also, arises the state of

modification *(Vikaranbhava)* which is attainment of functions in the organs of senses independent of one's body. It means such modification of organs follows the mastery of sense organs achieved by one independent of the body at any time in respect of any place or object.

Besides, one conquers the nature *(Pradhana-Jaya)* and is able to control all things and is possessed of the power to alter anything from one state to another at will. It means one has full command over all the things who has conquered the organs of the senses.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च।। ५०।।

sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātṛtvaṃ sarvajñātṛtvaṃ ca //

50. Merely from the discriminative knowledge of difference between Sattva (Purity) and Puruṣa (soul) takes place paramountcy over all existence and knowledge of everything (Omniscience).

By having become well aware of the distinction by virtue of only one's discriminative knowledge between the *Sattva* (Purity) and *Puruṣa* (Soul), one attains paramountcy of all forms of existence and true knowledge of everything. In other words, if one has real knowledge about the true identities of *Sattava* and *Puruṣa*, one is omniscient and omnipotent since the illusive manifestation of the *Gunas* gets lost and one comes to possess the knowledge of the past, present and the future.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्।। ५१।।

tadvairāgyādapi doṣabījakṣaye kaivalyam //

51. By detachment even to that, liberation (Kaivalya) follows, on the destruction of the seed (cause) of bondage.

One having obtained the power of omniscience and omnipotence by virtue of knowing the distinction between *Sattva* and the *Puruṣa*, one attains mastery over the nature *(Prakṛti)*. But by remaining attached to its perfection or mastery over the nature, one is still dependent on it and so long as one is

dependent on it, one is under the bondage. When one practises the detachment to this perfection, only then the cause (seed) which produces the bondage gets destructed, because the seed would lose its fertility to sprout. Since liberation *(Kaivalya)* is a state of absolute freedom which is subject to accomplishment only if the attachment is destroyed by indifference to the supremacy achieved over the nature *(Prakṛti)*.

In other words, one may attain liberation *(Kaivalaya)* by remaining detached to the supremacy over the nature since non-attachment destroys the cause (seed) of bondage.

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्।। ५२।।

sthānyupanimantraṇe saṅgasmayākaraṇaṃ punaraniṣṭaprasaṅgāt //

52. (One should) avoid association to demonstrate wonders on the invitation of presiding deities (of occult powers) because of possibility of revival of evil.

This *Sūtra* advises one not to associate with the presiding deities of occult powers to demonstrate on their invitation as this is fraught with dangerous consequences of the revival of the evil. In pursuance of the demonstration of wonders, one is likely to fall again into the enjoyment of objects as the same may tempt one to return to the worldly pleasures.

The previous *Sūtra* suggests that one should remain non-attached to the power of omniscience and omnipotence in order to destroy the cause (seed) of bondage, whereas this advises one to be cautious of the danger of attachment which may again force one to return to the worldly pleasures.

Therefore, one should avoid association and the exhibition of the wonders.

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम्।। ५३।।

kṣaṇatatkramayoḥ saṃyamādvivekajaṃ jñānam //

53. By performing Samyama on the moments (Kṣaṇa) and to their order, (one) acquires discriminative knowledge.

"By moment" *(Kṣaṇa)* is meant the smallest division of time, which cannot be divided any further. "Order" indicates modification of such moments of time as anterior and posterior. One moment of time is followed by another in sequence one after the other. No two moments can co-exist. By performing *Samyama* over the moments and their successive order, one acquires the discriminative knowledge which is a highest kind of knowledge.

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः ।। ५४ ।।

jātilakṣaṇadeśairanyatānavacchedāttulyayostataḥ pratipattiḥ //

54. From (discriminative knowledge) emerges the knowledge to differentiate the two identical things which cannot be distinguished by class, characteristic and position.

Normally, the things are distinguished by "class"(Jati), "characteristic"*(Lakshana)* and "position". But, if there are two identical things or are apparently alike, they cannot be differentiated by class, characteristic or position or by any other means. The knowledge to know the difference between two identical things is endowed to those only who have attained the discriminative knowledge as a result of *Samyama* over the moment *(Kṣaṇa)* and their successive order of modification.

In other words, the knowledge to distinguish two similar things which are exactly the same, is attained by one who has performed *Samyama* on the process of time.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ।। ५५ ।।

tārakaṃ sarvaviṣayaṃ sarvathāviṣayamakramaṃ ceti vivekajaṃ jñānam //

55. The supreme knowledge born of discrimination includes everything, and the entire nature of all things for its objects and conditions called Taraka-Jnana and is orderless.

The *Sūtra* describes the nature of the discriminative knowledge. This is the highest knowledge which saves from the bondage and enables one to cross over the conditioned existence

of the worldly life by virtue of acquisition of this knowledge. This knowledge has, therefore, been named as *Tarakam* as it helps one swim over the *Bhava Sagara*.

This knowledge includes all knowledge about everything pertaining to its objects. Therefore, it has been described as *Sarva-Visayam*. Similarly, it includes the knowledge pertaining to the past, present and the future and has been described as *Sarvatha-Visayam*.

This discriminative knowledge is non-successive. It means this knowledge does not imply any succession, therefore, there is no order of succession. Since it is orderless, hence it produces knowledge of all things simultaneously.

It is above the process of world which gives birth to time. In other words, when one attains this discriminative knowledge, one is not subject to the concept of time.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ।। ५६ ।।

sattvapuruṣayoḥ śuddhisāmye kaivalyam //

56. If there exists equivalency of purity between the Puruṣa and Sattva, the liberation (kaivalya) is accomplished.

When *Rajas* and *Tamas* get mixed up and predominate *Sattva*, the *Puruṣa* gets involved in experiences because of its association with the *Prakṛti*, with the result that the *Puruṣa* becomes bound to actions due to ignorance.

In order to get released from this bondage, when one acquires the discriminative knowledge as a result of performance of *Samyama*, then the ignorance is dispelled and *Sattva* attains purity by getting freed from the *Rajas* and *Tamas*. When the *Sattva* equals in purity at the level of *Puruṣa's* purity, one attains the state of liberation i.e. *"Kaivalya"*.

[iti patañjaliviracite yogasūtre tṛtīyo vibhūtipādaḥ]

***

IV. कैवल्यपादः

kaivalyapādaḥ

IV. KAIVALYA PĀDA

जन्मौषधिमन्त्रतपः समाधिजाः सिद्धयः ।। १ ।।

janmauṣadhimantratapaḥ samādhijāḥ siddhayaḥ //

1. *Perfections (Siddhis) are attained by birth, herbs, Mantras (chanting of), austerities and meditation (Samādhi).*

The 3rd *Pada* of the *"Patañjali Yoga-Sūtra"* describes the attainment of the various perfections *(Siddhis)* by performing *Samyama*. But it is not the only sources to achieve the *Siddhis* (occult powers). Apart from the *Samyama (Samādhi)*, the following are the other means of accomplishing perfections.

(i) Birth :—One acquire *Siddhis* without any effort by virtue of one's *birth* as a result of previous accumulated *Karmas* (actions) in its past lives.

(ii) Herbs :—One can acquire *Siddhis* by making use of *herbs, drugs* and *medicines* which stabilise one's mind to concentrate for achieving one's spiritual goal.

(iii) Mantras :—The *Mantras* are also a potent source to achieve the occult powers by chanting them in proper perspectives.

(iv) Austerities :—The other means to attain occult power is by way of adopting the *austerities, ascetic practices* and *discipline* of body and mind. The austerities lead one to the development of *Siddhis.*

जात्यन्तरपरिणामः प्रकृत्यापूरात् ।। २ ।।

jātyantarapariṇāmaḥ prakṛtyāpūrāt //

2. *The change to another species results from the overflow of natural tendencies.*

This *Sūtra* describes the change of one body into another kind of body. The change or transformation of one kind of body to another species implies a fundamental change of nature. Merely, a change of one state to another state does not involve any basic change. But the change referred to in this *Sūtra* is a change which is caused by the natural potentialities differing basically from a class of body.

The nature of the former births of one alone provides the modifications in the present birth and these very natures cause the change of body into different class since they possess the potentiality to react. The change takes place only if the potentiality exists in the nature to cause change.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ।। ३ ।।

nimittam aprayojakaṃ prakṛtīnāṃ. varaṇabhedas tu tataḥ kṣetrikavat //

3. *The Instrumental cause does not stimulate natural tendencies into action; it only removes the hindrances, like a farmer (irrigating a field).*

In the previous *Sūtra* it has been described that a change of one kind to that of another species is effected through the nature in which there exists potentiality (tendency) to act. If there is no potency, there cannot be any change. The thing undergoing change must have the potency to cause change.

The present *Sūtra* states that the *instrumental* cause does not effect any change but it gives only a direction for change by removing the hindrances coming into the way of change.

The instrumental cause, which externally appears as the real cause in effecting the change is not a real cause. In fact, the instrumental cause only removes the obstacles but does not

become active in transforming the thing. The real cause to bring change is the nature of potentiality which exists in the thing undergoing change. On the removal of the obstacles, the nature of the thing itself will become active to cause the change.

A farmer desiring to conduct water from one field to another simply causes a breach in the temporary earth wall enclosing the water in order to enable it to pass through the exit caused by the breach. Here the farmer is the *instrumental cause* who only breached the wall and did nothing more in causing spout (flow) of water. He has simply removed the obstacle of water and has nothing to do with its flow. It is the water itself which assumes the modification of flow from one place to another because of the natural potency of flow existing in it.

निर्माणचित्तान्यस्मितामात्रात्।। ४।।

nirmāṇacittāny asmitāmātrāt //

4.Created minds (emanate) from egotism (Asmita) alone.

Egoism is the product of the union of *Puruṣa* and *Prakṛti* and is based on the principle of one's individuality or I-am–ness. The *Sūtra* states that it is the egoism *(Asmita)* alone which creates the minds. Those who have attained perfections by virtue of performance of *Samyama* are capable to assume various bodies simultaneously having separate mind for each body. The minds are the resultant creations due to one's assumption of more than one body out of mere egoism.

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम्।। ५।।

pravṛttibhede prayojakaṃ cittam ekam anekeṣām //

5. One mind is the controller of many minds in their respective activities.

As per previous *Sūtra* one who has accomplished perfections may assume as many as minds as one likes. This *Sūtra* states that only one's natural mind controls and co-ordinates the tendencies, activities and functions of all the *created minds* in their respective spheres as they are instruments governed by the natural mind alone.

तत्र ध्यानजमनाशनम्।। ६।।

tatra dhyānajam anāśayam //

6. Of these (five minds), the mind born of meditation is free from impressions (Samskaras).

Sūtra No. 1 of this Pada describes the five kinds of perfections one's mind attains by *birth, herbs, Mantras, austerities and meditation.* This *Sūtra* states that among these five kinds of mind, the mind born of meditation is free from the bondage or *Karmas.*

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्।। ७।।

karmāśuklākṛṣṇaṃ yoginas. trividham itareṣām //

7. Deeds (Karmas) are neither white (good) nor black (evil) as regards the 'Yogi; they are of three-fold as regards others.

According to this *Sūtra*, deeds *(Karmas)* are of four kinds. They are good, bad, combination of good and bad and neither good nor bad. The *'Yogi'* is not associated with any good or bad deed since he is beyond the range of the three *Gunas* as a result of attainment of *'Kaivalya'* by virtue of performance of *Samyama.* Hence he is no more bound to his actions. However, others are subject to *Sattva, Tamas* and *Rajas Gunas.*

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्।। ८।।

tatastadvipākānuguṇānāmevābhivyaktirvāsanānām //

8. From those (three kinds of karmas) manifest the impressions (Vasanas) which are ripe alone and agreeable to fructify.

Every action *(Karma)* done by an ordinary person leaves some indelible mark on its mind which forms the impressions *(Vasanas)* and ultimately provides the occasions to experience the results of that action either good or bad according to the nature of the act.

The consequences of one's impressions *(Vasanas)* get

manifested only when these are ripened for fruition where appropriate conditions exist for the same. In other words, the impressions arising out of three kinds of *Karmas* in respect of ordinary persons find expressions only when appropriate conditions and situations have come into existence to reflect the befitting results of one's action pursuant to the fructification of the action.

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात्।। ९।।

jātideśakālavyavahitānām apy ānantaryaṃ
smṛtisaṃskārayorekarūpatvāt //

9. There is uninterrupted nexus among the impressions (Vasanas) and the memory of the deeds owing to (their) identical natures even if isolated by class, place and time.

All experiences *(impressions)* whether good or bad enjoyed by one exist in one's mind in a latent form and bear the nature of *Samskaras*. All these impressions, therefore, on becoming active take the form of *memory* as they are of the same nature and the only difference between the two is that the former lies in the mind in a latent state, whereas the latter in the manifested state. The specific impressions *(Vasanas)* may remain unmanifested even during so many births on account of lack of certain appropriate conditions and situations with regard to *class, place* and *time*. But as and when appropriate conditions exist, the impressions take the form of *Samskaras* and get manifested even after the lapse of 1000 human years.

For example, if one has committed some sinful deeds in one's life while being a human being, one's impressions may not take shape of *Samskaras* in a different *class of life*, say, animal life. The impressions which are in the latent form in one's mind may assume the form of *Samskaras* only when one again takes the birth as a *human being* and only then the impressions *(Vasanas)* are to be revived even if there may be a lapse of a period of 200 or 300 years. Because appropriate conditions do not exist due to change of *class* from human being to *animal* life. Similarly, *time* and *geographical* place also determine the proper conditions for revival of the impressions.

तासामनादित्वं चाऽऽशिषो नित्यत्वात्।। १०।।

tāsām anāditvaṃ cāśiṣo nityatvāt //

10. There is no origin of them, the will to cling to life being eternal.

The *Sūtra* states that there is a natural instinct in all living beings to eternally cling to life because of the fear of death.

The experience of death in the earlier incarnations creates fear psychosis as a result of the impressions still assuming the form of memory in one's mind lying dormant in the latent form, hence apprehensive of it in the present life. Therefore, one desires to live eternally and does not want to die.

It is not possible to trace to the source of impressions *(Vasanas)* as to when they first appeared in the past incarnations, therefore, their origin is without a beginning.

हेतुफलाश्रयालम्बनैः संगृहीत्वादेषामभावे तदभावः।। ११।।

hetuphalāśrayālambanaiḥ saṃgṛhītatvād eṣām abhāve tadabhāvaḥ //

11. Being bound collectively as cause, effect, substratum and objects, they (impressions) vanish on their non-existence.

The *Sūtra* states as to how the cause of impressions *(Vasanas)* are get destroyed when their origin is without a beginning. In other words, the *Sūtra* explains that even if the impressions being eternal in nature, even then they can be destroyed. The impressions are the joint product of *cause*, *effect*, *substratum* and the *objects*. These cumulatively create the impressions as a result of one's desire born out of ignorance through the medium of mind in order to experience enjoyment.

If one gets the ignorance dispelled through the discriminative knowledge, the desire subsides and, consequently, the *cause, effect, substratum* and *objects* will themselves get destroyed leading to the disappearance of the impressions collectively formed by them.

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम्।। १२।।

atītānāgataṃ svarūpato'sty adhvabhedād dharmāṇām //

12. The past and future continue to remain in their own (true) form; the conditions of their characteristics differ due to their course.

The past having been merged with the present exists within it. So also the future exists in the present. Unless there is a present, there cannot be any future. Whatever exists has its own nature. The past is buried and the future is unborn. Both are intimately connected with the present. The past is resting in the present, while the future is yet to come out of the womb of the present. Once something existed cannot be unexisted and whatever is not in existence cannot be existent.

Similarly, the impressions *(Vasanas)* once existed cannot be destroyed but simply merged with the present. Like-wise, the future impressions cannot appear unless they exist somewhere in the present. Thus the past and future continue to remain in their own true form but the conditions or their states differ as the former is merged in the present and the latter yet to come out of the womb having potency to appear. The existing things are subject to modification by *Sattva, Rajas* and *Tamas* and appear in the relevant *past, present* and *future.*

ते व्यक्तसूक्ष्मा गुणात्मानः ।। १३ ।।

te vyaktasūkṣmā guṇātmānaḥ //

13. They are revealed and unreaveled (subtle) according to the nature of Gunas.

The *Sattva, Rajas* and *Tamas* being the three fundamental qualities of nature *(Prakṛti)* are the real causative factors of everything in the universe since *Mulaprakriti* is the cause of all matter. The phenomena whether manifest or unmanifest *(subtle)* are subject to influence of the three inherent qualities of *Gunas.* The difference between the manifest and unmanifest is that the former's manifestation is by activeness of specific association of these qualities at a particular moment, whereas the latter lies latently in the womb of the qualities yet to manifest.

परिणामैकत्वाद्वस्तुतत्त्वम् ।। १४ ।।

pariṇāmaikatvād vastutattvam //

14. Unity of object due to uniqueness of modification.

The *Sūtra* explains that the qualities *(Gunas)* of the nature *(Prakṛti)* being entirely different in the form of *Sattva, Rajas* and *Tamas,* they still work in unison and unitedly produce a single phenomenon and not a separate or exclusive one individually. Everything or object consists of essence of all the three *Gunas* and nothing is constituted of a single *Guna* alone. However, the ratio of each *Guna* in everything differs from one another but all the three *Gunas* simultaneously exist therein. They do not work independently but in co-operation and harmony with one another since they have no independent existence of their own. In order to cause a specific phenomenon, the simultaneous presence of all the three *Gunas* in differing ratios is imperative. Therefore, the unity of the things results because of the uniqueness of the modification caused by the *Gunas* collectively.

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ।। १५ ।।

vastusāmye cittabhedāt tayor vibhaktaḥ panthāḥ //

15. On account of diverse perceptions of the two with regard to same thing, their paths are different.

The *Sūtra* states that different persons look differently with regard to the same thing as their perception of mind is not in consonance with others as to that thing, therefore, their outlook is at variance. No two persons see the same thing in the same way as the conditions of their mind are different on account of differing modifications as a result of the impact of *Gunas* and, therefore, they derive different impressions about the same thing. They form different feelings and different ideas from their own angles with regard to the same thing. For example, while killing the animal some take pleasure, some feel sorry, whereas for others, neither pleasure nor pain but the attainment of intellectual pursuit in their research. Thus, everyone looks from one's own angle. Despite the object being common, different

feelings and different ideas crop up in different persons. Therefore, the external ideas are not one person's imaginations but exist independently.

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात्।। १६।।

na caika-cittatantraṃ vastu tad apramāṇakaṃ tadā kiṃ syāt //

16. An object not being dependent on one single mind, what would then be of it, if not perceived by that.

In the previous *Sūtra* it has been explained that an object or a thing despite being common to all attracts different impressions by different persons which are distinct from the reality.

This *Sūtra* poses that the object, if it is dependent on the idea of a single person and that object is not cognized by that mind of a single person either by way of change of mind with regard to that object or by diverting the attention from that object, then what would happen of that object or idea about its existence. Under such a situation, it would cease to exist for want of imagination of an object by a single mind.

Therefore, the logical conclusion would be that the existence of an object is independent of any imagination of a single mind.

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्।। १७।।

taduparāgāpekṣatvāt cittasya vastu jñātājñātam //

17. On account of the mind being tinged or untinged by it, an object is identified and unidentified.

The colour of the mind is the determining factor to know or not to know the external object. If the colour of the object tinges the *intellect* with its colour, then the object becomes visible and known to it. In the case, the mind being remained unaffected by the colour of the object, it is invisible and unknown. The object is cognized by the mind only when it gets coloured by it, otherwise the object remains unknown to the mind.

सदाज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात्।। १८।।

sadājñātāścittavṛttayastatprabhoḥ puruṣasyāpariṇāmitvāt //

18. The modifications of the mental state are always known to the Presiding – Lord- the Puruṣa, because of its constancy.

The Presiding Lord *(Puruṣa)* always knows the changing perception of mental states of modification at all levels which cannot escape his attention because of its eternity as also it does not undergo any modification. In the case, if the *Puruṣa* would have to undergo any modification, then it would not have been possible by it to know at all time the modifications carried out by the mind.

न तत्स्वाभासं दृश्यत्वात् ।। १९।।

na tat svābhāsaṃ dṛśyatvāt //

19. It (mind) is not self-illuminative due to its recognizability.

That which is recognizable cannot be *self-illuminative*. There fore, the mind is not *self-illuminative*. It does not shine by its own light because of its perceptibility as its activities and modifications can be watched. It illuminates the objects. The mind receives the illuminating power from the *Puruṣa*.

एकसमये चोभयानवधारणम्।। २०।।

ekasamaye cobhayānavadhāraṇam //

20. Also, the impossibility of cognition of both (cogniser and cognized) simultaneously.

That which is *self-illuminative* is able to cognise itself and the object simultaneously but that which is not *self-illuminative* cannot be cogniser and the cognised at the same time. Similarly, the same mind cannot be both subject and object simultaneously. Suppose, if the mind assumes the role of an object in that case the mind is unable to cognise or perceive the object simultaneously as a cogniser. Therefore, the same thing cannot be the cogniser and the cognized simultaneously unless it is *self-illuminative*. In other words, the minds is non-illuminative, whereas the *Puruṣa* is the *self-illuminative*.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ।। २१ ।।

cittāntaradṛśye buddhibuddher atiprasaṅgaḥ smṛtisaṃkaraś ca //

21. If one mind is perceptible by another then again the need of perception of perceptions and confusion of memory too.

If one mind is perceived by another, then the another mind is again required to be perceived by some other mind and thus endless chain of cognitions one after another would remain operative in respect of the various minds. Since none of the mind, is *self-luminous*, therefore, one mind cannot illuminate the other. Because of multiplicity of minds existing simultaneously in an individual, the successive need of perception is bound to create chaos and confusion of the *memory* when one recollects the events simultaneously. In other words, each idea is cognized by itself and not by another. The supposition of existence of endless number of minds in an individual is a mere absurdity.

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ।। २२ ।।

citer apratisaṃkramāyās tadākārāpattau svabuddhisaṃvedanam //

22. Upon consciousness assuming the stabilised form without movement, it knows its own nature through self-knowledge.

The *Puruṣa* possessing changeless character is not subject to change. But being in close proximity to the intellect *(Buddhi)*, it cognises the modification since the intellect functions by receiving its reflection within itself. *Puruṣa* is without the movement, but being in bondage, it is involved in the enjoyment.

When the intellect functions through the mind, it illuminates it and when it is not in association with the mind, it illuminates its own nature. Hence, it is not possible to know the pure consciousness so long as the intellect functions through the mind. It is possible to know its own real nature only when it assumes the stabilised form. In this state only the knowledge about its own nature is gained through self-cognition.

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ।। २३ ।।

draṣṭṛdṛśyoparaktaṃ cittaṃ sarvārtham //

23. The mind tinged by the knower (Puruṣa) and the known (object) perceives all.

The mind gains all knowledge by the modifications it undergoes through the tinged reflections of both the *Puruṣa* and the *object*. These reflections coloured by both the *Puruṣa* and the *object* which the mind receives are the simultaneous ones that enable the mind to cause modification in order to know all understanding and knowledge about everything in this world. Thus, modified in two-fold manners the mind becomes capable to know all.

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ।। २४ ।।

tad asaṃkhyeyavāsanācitramapi parārthaṃ, saṃhatyakāritvāt //

24. Though variegated by innumerable impressions (Vasanas) it exists for the use of another because it functions in alliance.

The mind comes to exist only for the use of the *Puruṣa* and operates in tandem with it. In the absence of the *Puruṣa* the mind has no role to play. It is the mind who enjoys the innumerable impressions, whether pleasure or pain, *(Vasanas)*, but only in association with the *Puruṣa*. Similarly, without mind's association *Puruṣa* is unable to achieve the liberation which is its ultimate goal.

विशेषदर्शिन आत्मभावभावनानिवृत्तिः ।। २५ ।।

viśeṣadarśina ātmabhāvabhāvanāvinivṛttiḥ //

25. One's (false) perception ceases with regard to soul who knows the difference.

The soul *(Puruṣa)* and the mind are two different entities. After one having observed the proper nature of the mind and the distinction between it and the soul as to their identities that one is different from the other, one's false perception that mind is the soul comes to an end.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ।। २६ ।।

tadā vivekanimnaṃ kaivalyaprāgbhāraṃ cittam //

26. Then, the mind tends towards discrimination and is attracted to isolation (Kaivalya).

Pursuant to the realisation of the distinction between the mind and the soul, one's false perception ceases to exist and as a result of which one's mind inclines towards discriminative knowledge and is attracted to the isolation *(Kaivalya).*

Because it is the discriminative knowledge which enables one to distinguish the *spirit* from the *matter* in order to free one's *Puruṣa* from the bondage of the matter by attaining the state of *Kaivalya* (liberation). Therefore, one's mind gravitates towards *Kaivalya.*

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः।। २७।।

tacchidreṣu pratyayāntarāṇi saṃskārebhyaḥ //

27. In the intervals other thoughts spring up from the pressure of (inherited) Samskaras.

It has been explained in the last two *Sūtras* that after having observed the distinction between the mind and the soul, one's false perception is removed and resultantly, the mind tends towards discriminative knowledge in order to achieve *Kaivalya.*

This *Sūtra* states that when one abides in the meditation, other different thoughts emerge in one's mind at intervals of discriminative knowledge on account of intensity of *Samskaras* which one carries with oneself. These *Samskaras* find expression as and when certain appropriate conditions exist for their appearance in one's mind and cause set back in one's attainment. In other words, these *Samskaras* or *Pratyayas* become active as soon as the discriminative knowledge is interrupted.

हानमेषां क्लेशवदुक्तम्।। २८।।

hānam eṣāṃ kleśavad uktam //

28. Their (other thoughts) eradication is similar to that of the afflictions (Klesas) as described.

The *Sūtra* suggests that other thoughts which become active due to one's *Samskaras* and appear in one's mind at the intervals of discriminative knowledge can be destroyed in the same way as described with regard to *Klesas* (afflictions). Just as the afflictions get burnt in the fire of discriminative knowledge, in the same way the other thoughts will also get themselves burnt.

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः।। २९।।

prasaṃkhyāne'py akusīdasya sarvathāvivekakhyāter dharmameghaḥsamādhiḥ //

29. One having attained the perfect knowledge of supreme meditation and remains completely detached even from that, there follows the Dharama-Megha-Samādhi (meditation clouded by virtues) from the entire discriminative knowledge of reality.

As a result of destruction of the afflictions, one becomes, capable to know each and every aspect of the nature and is said to have attained the perfect knowledge. And even on attaining that knowledge, if one is completely detached, one attains the entire discriminative knowledge and by virtue of this, one achieves the *Dharama-Megha-Samādhi* (meditation clouded by virtue) which is highest kind of *Samādhi.*

After having attained the *Samādhi*, the vision of *Puruṣa* can no more be blurred. The *Puruṣa*, then is not the subject who can be fallen again into the domain of illusion as the *Puruṣa* has been separated from the matter *(Prakṛti)* through the *Dharama-Megha-Samādhi* and is now free from the matter *(Prakṛti).*

ततः क्लेशकर्मनिवृत्तिः।। ३०।।

tataḥ kleśakarmanivṛttiḥ //

30. Then follows liberation from afflictions (Klesas) and deeds (Karmas).

This *Sūtra* narrates the consequences of the *Dharama-Megha-Samādhi.* As a result of attainment of this *Samādhi* by one, all its *Klesas* and *Karmas* come to an end and the *Puruṣa* is no more bound since it is in the state of *Kaivalya*, hence beyond the range of *time* and *space* and not subject to *cause* and *effect.*

तदा सर्वावरणमलापेतस्य ज्ञानस्याऽऽनन्त्याज्ज्ञेयमल्पम्।। ३१।।

tadā sarvāvaraṇamalāpetasya jñānasyānantyājjñeyamalpam //

31. Then, from infiniteness of the knowledge free from pollution of all its obscureness, the knowable appears insignificant.

One's knowledge becomes infinite as a result of destruction of the *Klesas* (afflictions) and previous *Karamas* as the veil of illusion born out of ignorance gets dispelled following the *Dharma-Megha-Samādhi*. One's obscured mind gets cleared of all impurity and gain unlimited knowledge like the sky and the knowable appears insignificant as compared to this infinite knowledge which one has achieved pursuant to removal of the *Klesas* and the *Karmas*.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्।। ३२।।

tataḥ kṛtārthānāṃ pariṇāmakramaparisamāptir guṇānām //

32. Thereupon, the process of the succession of the modifications comes to an end following the fulfilment of the object of the qualities (Gunas).

Thereupon, the qualities *(Gunas)* after having performed what was required to be done by them and attaining the resultant object, fail to cause their successive modifications because of their cessation following the *Dharma-Megha-Samādhi*.

The *Gunas* (qualities) become irrelevant on attaining the state of *Kaivalya* (liberation) by one as the *Puruṣa* stands separated from the *Prakṛti* (Nature) of which the qualities *(Gunas)* are natural attributes whose function is to cause modifications in succession.

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः।। ३३।।

kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ //

33. Succession is continuous order of moments of time perceptible only at the end of changing process.

The moment is the smallest unit of time which cannot be sub-divided further. When a moment of time passes, another one immediately follows it and at the termination of that one also, the next one follows. This is the order of the succession of the uninterrupted moments of time. In other words, the successive moment follows the preceding one with distinct modification and is relevant to the next distinct modification of the another successive moment without any break.

At each moment the entire universe undergoes a change. The *change*, the *moment* and the *sequence* are all related which jointly cause the modification. No change is discernible at the beginning but only at the end of the succession.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपंप्रतिष्ठा वा चितिशक्तिरिति।। ३४।।

puruṣārtha-śūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ,sva-rūpa-pratiṣṭhā vā citi-śaktir[] iti //

34. Kaivalya (isolation) is that state where the Gunas become re-merged devoid of the aim of Puruṣa. The Puruṣa in this state abides in its own nature which is pure consciousness.

The *Gunas* are the natural attributes of *Prakṛti* (Nature) which exist for the sake of *Puruṣa* in achieving its object. Pursuant to the fulfilment of their purpose in relation to the *Puruṣa*, their existence is no more relevant to that specific *Puruṣa*. In that eventuality, the *Gunas* completely get dissolved in the *Prakṛti* after having been separated from that particular *Puruṣa*. Thus, *Puruṣa* remains alone and abides in its own real nature. This state of *Puruṣa* is called (liberation), the state of pure consciousness.

// iti patañjali-viracite yoga-sūtre caturthaḥ kaivalya-pādaḥ //
// iti pātañjala-yoga-sūtrāṇi //

***

GLOSSARY OF TERMS

(WITH SUITABLE EXPLANATION)

1. Abhinivesa	Clinging to life, tenacity to life. The human beings do not want to die due to painful experience of death, hence one has natural instinct for tenacity to life. 22
2. Agama	Revelation, knowledge of verbal authority. It is the right knowledge based on verbal testimony conveyed authoritatively by the great saints. 3
3. Akalpita	Outside. *Akalpita* : Refers to that state of modification wherein the mind remains outside one's body. 56
4. Akalpita Vritti	Modification of mind outside the body, Maha-Videha: It is that mental modification wherein the mind exists independently outside the body. This state of mind is known as *Maha-Videha* or *Bahir Akalpita Vritti*. 56
5. Alinga Stage	The last stage of *Gunas*. It is that stage of meditation where the limit of both the *Gunas* and subtlety of objects end where they co-exist and beyond that limit neither of the two exists. 16, 25, 26
6. Ananda	Bliss, joy, elation. A feeling of bliss which one experiences without association of any object of joy. 6

7. Anima	One of the eight-fold occult powers *(Siddhis)*. Anima is one of the eight-fold powers *(Ashtsiddhi)* which is acquired by one on attaining mastery over the five elements. By this *Siddhi* one may reduce its body to that of an atom's size. 57
8. Anvaya	Concomitance, occurring with something else. *Anvaya* is one of the qualities of five properties relating to the five elements which co-exists everywhere in the form of *Sattva, Rajas* and *Tamas Gunas*. 57
9. Asamprajnata Samādhi	A state of *Samādhi*. In this kind of *Samādhi*, there is no recognition of a distinct object to ponder upon. This is the highest type of *Samādhi* wherein only the remnant impressions operate in the mind. 7, 18, 42, 43
10. Āsana	Physical posture, one of the organs of *Yogic* practices. Patañjali has prescribed *Aṣṭāṅga Yoga* for attaining *Samādhi*. *Āsana* is one of its parts and he recommends the adoption of convenient one in order to avoid the distraction of mind. 36
11. Asmita	Egotism, I-am-ness. When the soul and the mind, the two different entities, are identified as one and the same thing, then such feeling of identification is termed as egotism- a great affliction which is cause of all miseries of life. 6, 66
12. Ashtasiddhi	Eight-fold occult powers *(Siddhis)*, accomplishments. One acquires

Ashtsiddhi or *Maha-Siddhis* by virtue of attaining mastery over the five elements. These eight great powers are known as *Anima, Mahima, Laghima, Garima, Prapti, Prakamya, Vasitva* and *Isitva* each of which confers specific occult power on a *Yogi* enabling him even to interfere with the order of the nature. 58

13. Aṣṭāṅga Yoga — Eight Organs of Yoga, eight-fold Yogic practices. In order to destroy the *Klesas*, Patañjali has suggested the eight-fold Yogic practices, *viz*, (i) forbearance, (ii) self-discipline, (iii) posture (iv) *pranayama* (v) restraint (vi) attention (vii) contemplation and (viii) meditation. 29, 40, 41

14. Aura — A subtly pervasive quality seen as emanating from a person. 32, 55

15. Avastha — Condition, position. The nature is endowed with a characteristic to cause change in everything at every moment. Nothing in this world remains unaffected without being modified at each successive moment with the result that the condition of everything differs from one moment to another. This change in the shape of condition is termed as *Avastha*. 45, 46

16. Avisesha — Non-specific, unspecialised. The *Gunas* reflect in four different forms. Out of these four forms, non-specific is one of them which concerns with *sound, touch, form, flavour* and *smell*. These are called subtle elements or

Tanmatras. The 5 *Tanmatras* and ego belong to the non-specific form. 25

17. Bahir Kalpita Vṛtti. — Modification of mind inside body when the mind establishes the contact with external objects by remaining in its body, then this state of modification is called as *Bahir Kalpita Vritti*. 56

18. Bhava Sagara — Worldly existence. 63

19. Bhoga — Enjoyment, experience of pleasure or pain. 53

20. Bhojaraja — Bhojaraja was a king who had commented on the "*Patañjali Yoga Sūtra*". 49

21. Brahma-randhra — A reservoir of light in human skull. 52

22. Chitta — Mind, thinking process of mind. 2

23. Dhāraṇā — Attention. *Dhāraṇā* is the sixth organ of Patañjali's *Aṣṭāṅga Yoga*. The state is called *Dhāraṇā* when in meditation one's mind remains fixed on a particular place. 40, 41, 42

24. Dharma — Property, characteristic quality. The change of form is *Dharma* (Property) modification. For example, when the clay quits property in the shape of lumpiness and assumes the shape of jarhood, then this modification of clay that has undergone is said to be the modification of property. 45, 46

25. Dharma-Megha-Samadhi — This *Samadhi* is the highest kind of *Samadhi*. It is attained by continuous joint practice of discrimination and

non-attachment (*Viveka* and *Vairagya*) for a long period. Then, this practice emerges to high degree of vigour due to reciprocal assistence and reaches the high point and finally in *Dharma-Megha-Samadhi* which eliminates the seed of *Samskaras* and the aspirant comes across the reality in which the *Purusa* resides eternally. This *Samadhi* is also called the 'cloud of virtue'. 77, 78

26. Dharmi — Elemental substance. *Dharmi* is an elemental substance which exists in all forms of past, present and future modifications of *Dharma*. For example, milk exists in curd, butter and ghee. 45, 46

27. Dhruva — A fixed star in the sky. The star *Dhruva* is known as polar star. 51

28. Dhyāna — Contemplation, Occurrence of similar type of thoughts corresponding to one's object in meditation is *Dhyāna*. 40, 41, 42

29. Dvesa — Aversion. *Dvesa* is a feeling arising out of some *Klesas* which is not liked by one. 21, 22

30. Ekagrata — Concentration on single pointed thoughts. *Ekagrata* is that state of mind when multipointed thoughts disappear and single pointed thoughts occur in meditation. 44

31. Garima — Gravity. *Garima* is one of the eight-fold occult powers (*Siddhis*) by which one can increase the weight of one's own body as one likes. 58

32. Gunas — Qualities of *Prakṛti*. The *Sattva, Rajas* and *Tamas* are the three fundamental qualities of nature which create appropriate phenomena at certain points of time and place in accordance with one's past *Karmas* and deeds and dissolve into the nature after having performed the purpose. 5, 6, 16, 24, 25, 26, 53, 59, 60, 67, 70, 71, 78, 79

33. Hridaya — Heart. 52

34. Indriya-Jaya — Conquering of sense organs, victory over the senses. 59

35. Ishta Devata — Favourite deity. 35

36. Iśvara, Iśvara — Supreme soul. 9, 10, 19, 35

37. Isitva — Dominion. *Isitva* is one of the eight-fold occult powers (*Siddhis*) by which one can control the five elements. 58

38. Japa — Recitation, chanting. Recitation of Mantra of 'OM'. 10

39. Jati — Class, birth, rank. Here *Jati* means one belonging to human species or animal or any other kind of species. 62

40. Karma — Action, deed. One's actions or deeds done during one's previous life whether good or bad. 9, 18, 23, 49, 56, 64, 67, 68, 77, 78

41. Kaivalya — Isolation, Liberation. *Kaivalya* is a state of pure consciousness wherein the *Puruṣa* abides in its own real nature after having been separated from the *Prakṛti*. In this state *Puruṣa* is beyond the range of time, space [illegible]se and effect. 20, 27, 29, 30, 61, 63, 67, 76, 78, 79

42. Klesa — Affliction, Misery. 19, 20, 22, 23, 76, 77, 78

43. Kriya Yoga — *Yogic* practice. Austerity, self-study and surrendering to God constitute *Kriya-Yoga*. In other words, the preparatory self discipline is called as practical *Kriya-Yoga*. 19

44. Kṣaṇa — The smallest unit of time, moment. *Kṣaṇa* is the smallest unit of time which can not be divided any further. 45, 61, 62

45. Kumbhaka — Interval, suspension of breath. *Kumbhaka* is an interval or suspension of breath for some time between inspiration and expiration in the exercise of *Prāṇāyāma* (breathing regulation). 37

46. Kurmanadi — A *nadi* (vein). A tortoise shaped *nadi* situated in the throat below its pit. 52

47. Laghima — Lightness. *Laghima* is one of the eight –fold occult powers *(Siddhis)* by which one can reduce the weight of one's body as light as a ball of cotton. 58

48. Lakshna — Character, Indication, symptom. *Lakshana* is the modification in the shape of character of a thing. 45, 46, 62

49. Linga — Intellect. 25, 26

50. Maha-Videha — The great incorporeal, non-physical. It is a state of mental modification wherein the mind exists independently outside the body and is known as *Maha-Videha* or *Akalpita Vritti*. 56

51. Mahima — Magnitude, enlargement. *Mahima* is one of the eight-fold occult powers *(Siddhis)* by which one can enlarge one's body as one likes. 58

52. Mantra — Sacred word, prayer. 10, 11, 35, 64, 67

53. Mulaprakriti — Primary cause. *Mulaprakriti* is the primary cause of all matter and consists of three qualities *(Gunas)* of *Sattva, Rajas* and *Tamas*. 70

54. Nirbija — Seedless. The *Nirbija Samādhi* is also known as *Asamprajnata Samādhi* wherein the recognition of distinct object (seed) gets lost. 42, 43

55. Nirodha — Restraint, hindrance. 43, 45

56. Nirodha Parinama. — Unmodified state of mind. The *Nirodhparinama* is that state of mind which is attained at the intervening period of two opposite thoughts. 43, 44

57. Nirodha Samskara — Emergence of impressions *(Samskara)* by restraining of thoughts. *Nirodha Samskara* is that which takes place of the outgoing thoughts. 43

58. Nirupakrama — A *Karma* slow in results. The *Nirupakrama* gives slow result. 49

59. Nirvicara Samādhi — Non-deliberative. *Nirvicara Samādhi* is a form of *Samādhi* wherein the subtle object is superior and beyond the elemental level. 16, 17, 18

60. Nirvitarka Samādhi — Non-argumentative *Samādhi*. *Nirvitarka Samādhi* is a kind of *Samādhi* wherein the concentration remains fixed upon a thing itself and not on its meaning, word and knowledge. 15, 16

61. Niyama — Self discipline. 30, 31, 32

62. Pada	Part of a book.	64
63. Panca-Bhutas	Five elements.	57
64. Pradhana-Jaya	Mastery over nature.	60
65. Prakamya	Unrestrained will-power. *Prakamya* is one of the eight-fold occult powers *(Siddhis)* by which one can achieve any wish.	58
66. Prakṛti	Nature.	7, 9, 25, 26, 27, 28, 29, 53 59, 60, 63, 66, 70, 71, 77, 78, 79
67. Prakṛtilaya	One merged or absorbed in nature.	7, 8
68. Prana	Vital breath.	54
69. Pranava	OM.	10
70. Prāṇāyāma	Regulation of breath, breath control. One of the eight-fold occult *Yogic* practices by which one's breathing is controlled.	12, 29, 36, 37, 38
71. Prapti	Reachability. *Prapti* is one of the eight fold occult powers *(Siddhis)* by which one is able to reach anywhere in the universe.	58
72. Prartha	Another one.	53
73. Pratibha	Intellect.	52, 53
74. Pratyāhāra	Restraint. (The 5th part of Astānga Yoga).	38
75. Pratyaya	Thought, Knowledge.	6, 48, 76
76. Pūraka	Inspiration. A state of *Prāṇāyāma* wherein one gets air through nostril which is held inside the lungs with a pause.	37
77. Puruṣa	One's true self, soul. *Puruṣa* is one's true self who is regarded as eternal and unaffected by external happenings and merely watches the activities of the mind.	5, 6, 7, 9, 25, 26, 27, 28, 53, 57, 60, 63, 66, 73, 74, 75, 76, 77, 78, 79

78. Raga	Attachment, desire.	21
79. Rajas Guna	Quality of passion, activity : *Rajas Guna* is one of the three qualities of nature which manifests passion and activity.	6, 25, 34, 57, 59, 63, 67, 70, 71
80. Recaka	Expiration. A state of *Prāṇāyāma* wherein one expels the air from inside one's lungs.	37
81. Ritambara	True knowledge, knowledge full of truth.	17
82. Rupa Tanmatra	Appearance, form.	48
83. Sabija	With seed. The *Subija Samādhi*is also known as *Samprajnata Samādhi* wherein there is presence of distinct recognition of an object.	42, 43
84. Samādhi	Meditation, a superconscious state.	8, 13, 14, 15, 16, 18, 19, 41, 43, 44, 54, 64, 77
85. Samana	Vital air.	54
86. Samapatti	Fusion.	14
87. Samprajnata Samādhi	A state of *Samādhi* : in this *Samādhi* there is recognition of a distinct object to ponder over.	6, 7, 15, 17, 41, 42, 44
88. Samskaras	Impressions from previous life.	7, 8, 18, 24, 31, 43, 47, 68, 76, 77
89. Samskāra Śeṣa	Ramnant impressions.	7
90. Samyama	Concentration *(Dharna)*, contemplation *(Dhyāna)* and meditation	

(Samādhi) taken together is *Samyama*. 41, 42, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 61, 62, 63, 64, 66, 67

91. Sarva-Visyam — Knowing all objects simultaneously. 63

92. Sarvatha-Visayam — Knowledge pertaining to all objects whatever in the past, present and future. 65

93. Sattva Guna — Quality of goodness and purity. *Sattva Guna* is one of the three qualities of nature which manifests goodness, purity and truth. 6, 25, 34, 53, 57, 59, 60, 63, 67, 70, 71

94. Savicara Samādhi — Deliberative meditation. In *Savicara Samādhi* the object of concideration is based on subtle and elemental form of object. 16

95. Savitarka — Argumentative meditation : in *Savitarka Samādhi* one's mind remains confused due to mixing up of knowledge, word and meaning. 15, 16

96. Siddhas — Divine spirits, Divine personages. 52

97. Siddhis — Occult powers, accomplishments. 47, 54, 58, 64

98. Sopakrama — A *Karma* fast in results. *Sopakrama* is a kind of *Karma* which gives quick result. 49

99. Sthula — Gross. 57

100. Sukshma — Subtle. 57

101. Swarupa — Real form. 57

102. Svartha — For the purpose of one's own-self. 53

103. Tamas Guna — Quality of inertia, inactivity, dullness, darkness. *Tamas Guna* is one of three qualities of nature which manifests inactivity. 6, 25, 34, 57, 59, 63, 67, 70, 71

104. Tanmatras — Subtle elements. The *sound, touch, form, flavour* and *smell* are *Tanmantras*. 25, 48, 57

105. Taraka-Jnana — Knowledge which enables one-self to get released from the worldly bondage. 62

106. Tarakam — Saviour. 63

107. Udana — Breathing upwards, one of the five vital airs. 54

108. Vairagya — Dispassion, Non-attachment. 5

109. Vasanas — Impressions, *Samskaras*. 67, 68, 69, 70, 75

110. Vasitva — Subjugation. *Vasitva* is one of the eight-fold occult powers *(Siddhis)* by which one can subjugate the objects. 58

111. Videha — Unembodied. 7, 8,

112. Visesha — Special, Specific. 25

113. Vicara — Deliberation. 6

114. Vijñāna Bhikṣu — Vijnana Bhikshu was one of the commentators of *"Patañjali Yoga Sūtra"*. 49

115. Vikaranbhava — Functions of sense organs independent of the body. The state of modification wherein the attainment of functions is achieved by one in respect of sense organs independent of the body. 60

116. Vitarka Samādhi — Argumentative *Samādhi*. *Vitarka Samādhi* is one wherein one's object of

	pondering is confined to the material object.	6
117. Vyasa	Vyasa was one of the commentators of "*Patañjali Yoga Sūtra*".	40
118.Vyutthana	Outgoing, disappearing (thoughts).	43
119. Yama	Forbearance.	29, 30, 31, 32
120. Yoga	*Yoga* is a discipline for controlling the mind and the body in order to attain liberation from the material world.	1, 8, 18, 29, 30, 35, 36, 37
121. Yogi	An adept in *Yoga*.	1, 8, 67
122. Yogic	Pertaining to *Yoga*.	29, 33
123. Yogic ideal	Ultimate object to achieve liberation.	19
124. Yogic limb	Organ of Yoga. It refers to *Aṣṭāṅga Yoga* of *Patañjali*.	28

SUTRĀNUKRAMANIKĀ
सूत्रानुक्रमणिका

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